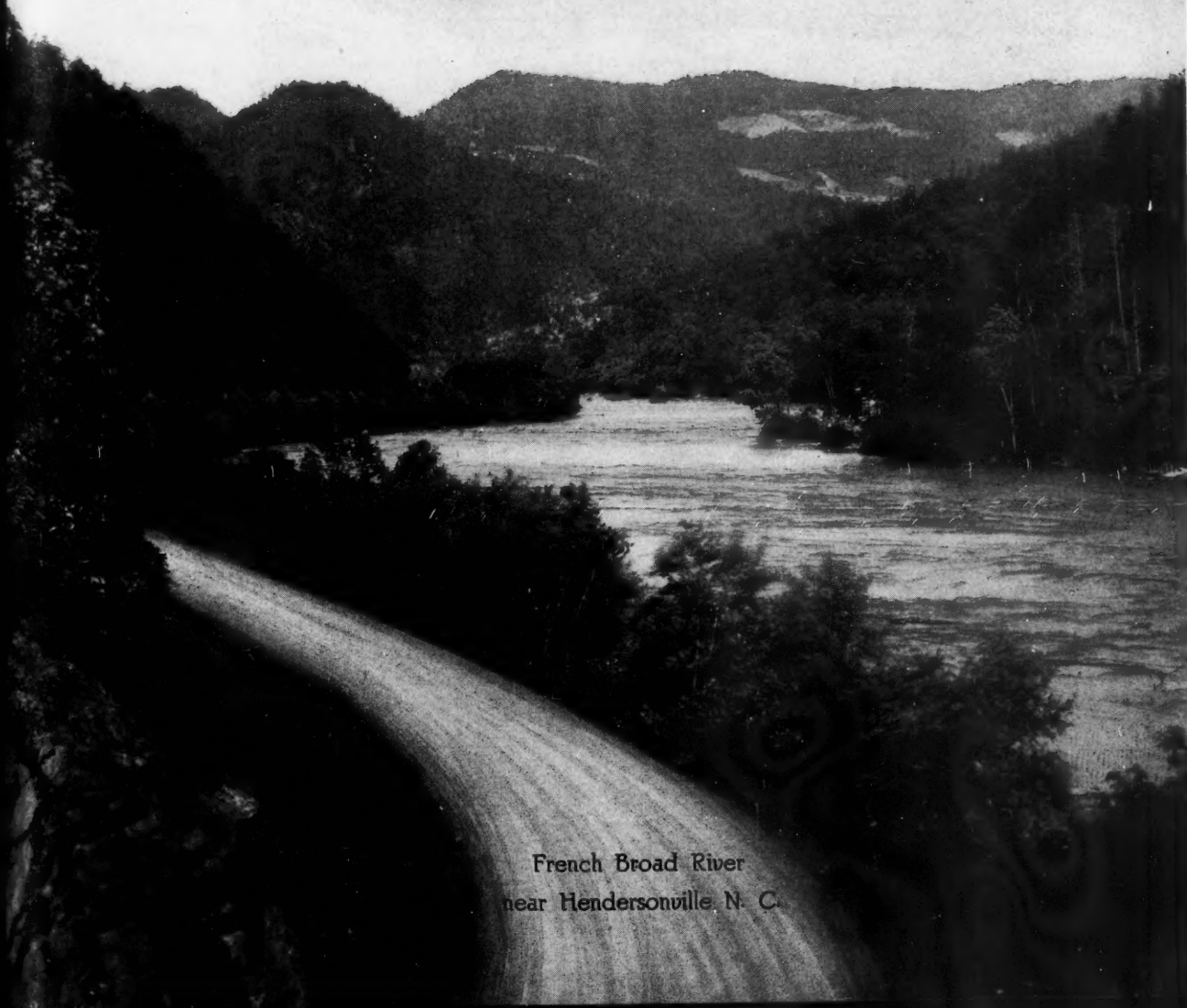


MOODY BIBLE INSTITUTE MONTHLY

August 1927

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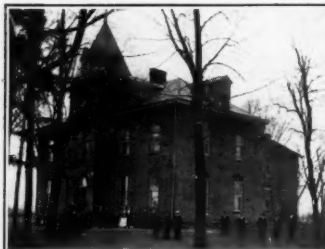
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IN September countless numbers of young people will be preparing to go to school: some to business college to learn to make money, some to Modernistic Schools to learn how to intellectually damn souls, but some will hunt out a school where the true Word is taught in order that they may save souls. "He that winneth souls is wise."

FEW SCHOOLS

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Moody Bible Institute Monthly

AUGUST, 1927

EDITORIAL NOTES

The fear of the Lord is the beginning of knowledge.—Proverbs 1:7.

The margin renders it, "the principal part of knowledge," in other words, there is no real knowledge without the fear of the Lord. Of course, the "fear of the Lord" here does not mean a servile fear, the fear of a criminal before a judge, but "godly fear," the fear of one who knows and loves the Lord, and so desires to please Him. Indeed, in one place it is used synonymously with knowledge, "the knowledge of the Holy One is understanding" (Prov. 9:10, R. V.).

And how shall we obtain this knowledge which is the beginning of all knowledge? The new birth is necessary, and that means faith in Christ. Oh, that men knew that they were losing everything because they do not know God!

* * *

We think our subscribers will find some strong and interesting reading in this issue outside of the regular departments. Especially do we congratulate our subscribers on Dr. Gaebelein's contribution entitled, "Christianity or Religion?" The distinction between those two things is vital, and if our church membership saw it distinctly, it would silence the objection, increasingly prevalent, against sending missionaries to the heathen. The objection is that the heathen religions are good enough, which may be true as religions go; but Christianity is remotely different from a religion.

Mr. Ernest Gordon, quoting Boutflower, of London, presents a stimulating thought for Bible students in the incidental agreement among the three prophets, Baalam, Deborah and David. Why should not more of us do such studying of the Scriptures for ourselves? The intellectual exercise alone would be extremely profitable, to say nothing of strengthening our faith and the service we might render to the cause of truth.

This leads us to ask how many of our subscribers ever thought of that argument for the inspiration of the Scriptures presented in Mr. Wuest's article, "Man-made or God-breathed?" The author is a graduate of the Moody Bible Institute now teaching at Brookes Institute, St. Louis. Don't miss what he writes.

We suppose, however, that there is something in Mr. O'Hair's bold utterance against Modernism, which will bring the most comfort to and the quickest response in some hearts that are suffering the oppression of the enemy just now. And

there are many such, as we have reason to know from our correspondence and our journeys over the country. They have our warm sympathy and our earnest prayers.

As for ourselves, however, nothing in this issue came home to us with more force than the translation or interpretation of Philippians 3:21 by Gordon Watt, which will be found in Mr. Kerr's contribution entitled, "Pressure Beyond Measure." After all, dear readers, Christianity and the salvation it brings is a personal matter. It is reduced finally to the effect produced in the individual who has tasted that the Lord is gracious. That effect will be manifested in the day which declares it, and hence we affectionately inquire how far you as well as ourselves, are responding to "the steady pressure of the power of the Spirit of life in Christ Jesus"?

* * *

In a recent address at Chicago, former Governor Frank O. Lowden said: "We would be blind if we did not recognize the fact that an assault is being made on representative government all along the line." He quoted from the late Solicitor-general of the

United States, James M. Beck, and from Lord Bryce, to the effect that there is a reaction in favor of one-man power, and he mentioned the approval given to Mussolini even by leading Americans returning from abroad. Mussolini has overturned the representative system of a great country, but our countrymen are speaking of him as a great statesman and patriot.

We call attention to this circumstance because it so entirely fits in with the prophetic Scriptures, and with what students of prophecy have been steadily proclaiming in this country and Great Britain for the past fifty years, at least. Governor Lowden deplored that "in our present mood we are not impressed with the solemn warning of Bryce and other scholars of our time," and what he thus deplores in the sphere of statecraft, we have been deploring for a long while in the sphere of spiritual teaching.

It is not in man to govern himself, much less to govern other men, and history is steadily demonstrating the literalness of Daniel's prophecy that, as the end of the age approaches, the democracies of the earth will be as brittle earthenware. In other words, the Antichrist will be a necessity when he arrives, for representative governments will have utterly failed to function. Governor Lowden, if reported accurately, had but little hope to offer even for the United States. He believes that the government our fathers sought to

establish is the best hope of earth, but dearly as he values it, he cannot close his eyes to the fact, "that it is now on the defensive."

* * *

It seems unbelievable, but nevertheless the Associated Press reports it, that an Episcopal minister at a recent convention

in San Francisco said that his church "would sanction unmarried unions, if to do so, as some urge, would do away with promiscuity and the double standard." He admitted that the youth of today are indulging in "sex experiments," considering them as natural as eating and drinking, and never thinking of after effects because "science will protect them." The clergyman favored such science as reflected for example, in birth control, and denied the existence of any absolute moral code beyond what at the moment is "most beneficial to the individual or the social organization." He is proud of the younger generation, he says: "The boys and girls are in love with life, they discuss sex, and try experiments, but the chief point is that they live by what they think is right, not by code."

There is a close relation between this kind of talk by a professed minister of the gospel and the world situation portrayed by former Governor Lowden, quoted in the preceding editorial. When our boys and girls are permitted to live "by what they think is right and not by code," it means that traditional authority is passing away and a new regime is approaching.

We had written the above when our eye fell on Bishop Manning's comment, where he called such advocacy of "companionate marriages" as not only "shameful, but damnable—a sin against God," and yet he added, "it is also being commended by not a few professors in our universities." We append the bishop's words as an eye-opener to Christian parents who have offspring to send to the universities, and to Christian givers who have money to contribute to their support. He said he had recently been shown "a questionnaire sent out by a male professor to the young women of one of our best-known women's colleges, in which not only is the so-called companionate marriage definitely suggested, but the questions asked of these girls are of such a nature that it would be improper for me to quote them here."

He said another girl had written him that she had been assigned "companionate marriage" as a topic for a sociology class paper.

"With the divorce mill running as it is in Paris, Reno and elsewhere to break

down the sanctity of marriage, and with the sanction of unmarried unions now openly suggested," the bishop asserted, "it is time for us to consider where this is leading us."

✦ ✦ ✦

This is how a writer in the *Bible Champion* characterizes it, and he is right. He is speaking of an editorial in the Unitarian organ, the *Christian Register*, of Boston, in which the editor declared that he would give his soul in the conflict for three great principles. What were they?

1. Absolute freedom of private judgment.
2. Abolishment of all external authority, whether in a person, the Bible or the church.
3. Authority to reside within the individual's own soul.

The *Champion* may well ask, "How long would a government last if founded on such principles? The madman who proposes them is a minister, think of it! Although a Unitarian, he is nevertheless a brother in thought to the Episcopalian quoted in 'The Limit,' and the two together illustrate the extent to which the evolutionary hypothesis has carried the professing church. Of course, when the church abolishes both her own authority and that of the Bible on which her authority rests, she has not only committed suicide herself, but left no other alternative for the state. Hence the reason for the prognostication of former Governor Lowden in the editorial, 'Democracy a Failure.'"

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In the face of the undoubted increase of such sentiments as those noted above, we may well repeat the inquiry of the patriarch Job, and say, each for himself, "Where is now my hope?" Surely our hope standeth in the name of the Lord where it has always stood. The foundations of our faith are absolutely unshaken. Nothing has transpired within the past one hundred years to weaken our confidence in the Bible in the slightest degree. On the contrary, the evidence which sustained our fathers in their trials in the past has been greatly strengthened in our day. Contemporary history coming to light as the result of archaeological research, confirms the Scripture at every point, and fulfilled and fulfilling prophecy does the same.

And then there is Christian experience. Preach the gospel today in the old time power and the old time results follow. The blind man's testimony is as incontrovertible today in Chicago, New York, San Francisco, London, Tokio or Shanghai as it was in Jerusalem two thousand years ago. "Whether he be a sinner or no, I know not," said he of Jesus, to his interlocutors; "one thing I know, that, whereas I was blind, now I see" (John 9:25).

Keep the fires burning, brethren! God still lives and hears. His Spirit is still moving on human hearts. He is still giving sight to the blind and life to the dead. Let the fools laugh and the madmen rave. Let them try to break God's bands asunder

and cast off his cords from them. He that sitteth in the heavens shall laugh, the Lord shall have them in derision! Yet shall He set His Son upon His holy hill of Zion and give Him the nations for His inheritance. Let us warn our leaders to be wise, brethren, and to kiss the Son, lest He be angry and they perish in the way, for His wrath will soon be kindled (Ps. 2, R. V.).

✦ ✦ ✦

There is an old saying that an idle brain is the Devil's workshop, and Attorney-General Sargent calls attention to a modern example of it. In an address before the Pennsylvania Bar Association a few weeks ago, he said that our changing economic conditions which are bringing comforts and luxuries with shorter hours and freedom from exertion and weariness, are bringing also a tendency to forget the serious side of life and turning liberty under law into indulgence regardless of law.

He deplored the flippant and jeering attitude today toward the prohibition law and its enforcement officers, and added:

"You cannot constantly, day after day, treat the antics of the opium user as a funny spectacle, the smuggler as a hero, and the officers who undertake to prevent the smuggling as snoopers, smellers, gumshoe artists, and so on, without cultivating in the minds of the thoughtless the impression that officers of the law are snoopers and gumshoe artists worthy only of opposition."

We commend these sober words of the Attorney-General to parents, teachers, editors and others who have special opportunities to reach the young, that they may do their part to create a truer respect for law in the rising generation.

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In an earlier issue we took the side of United States Senator Bruce in his opposition to the Board of Temperance, Prohibition and Public Morals of the "Church and State" Methodist Episcopal church, in its activities to influence congressional legislation. Dr. Clarence True Wilson, secretary of the Board, replied to our editorial, saying, in effect, that Senator Bruce had no ground for his criticism of the Board, inasmuch as his name was not on its mailing list, and that it had no record of any communication ever having been sent to him. To this the Senator now asks us to say that Dr. Wilson is in error, and that he regularly receives the Clip Sheet of the Board containing the name of its secretary, Dr. Wilson. We feel it only right to make this announcement in the interest of fair dealing.

We observe by the way, that Dr. Wilson has now taken back his charges against Mr. Mellon, Secretary of the Treasury, since the latter's appointment of two outstanding "drys," Lowman and Doran, as heads of enforcement of the Eighteenth Amendment. He admits, too, that "the men who are running this government are not drinking men," and no doubt he would include Senator Bruce among them.

This is the way in which a Wisconsin judge characterized the conduct of a pastor who influenced a parishioner on his dying bed to change his will and leave his estate to a charity instead of his relatives. "None but the most truculent sensibilities can

contemplate with equanimity the methods employed to procure the execution of this will," said the judge. "He who under cover of ministering to the spiritual comfort of one conscious of approaching death, covertly procures the disposition of temporal affairs contrary to a will expressed in health and strength, discredits the garb which proclaims his respectability." We agree with the judge, but would point out that in this case, neither the pastor himself nor his church, were to gain anything by the change of will. The pastor was pleading for a local hospital. His motive therefore may have been good, but certainly his method was execrable. His heart was in the right place possibly, but his head was not functioning; and the Christian, especially the Christian pastor, who would serve God, is supposed to devote his head as well as his heart to Him. It is assumed that both these parts of his personality are regenerated at one and the same time.

The judge expressed his special disapprobation of the use of prayer in influencing the testator in this case. The prayer at the bedside of the dying man while in the form of a spiritual supplication to God, was in fact a temporal appeal to the man, subtle and insidious, said the judge, "directing his estate into unnatural channels and nursing an unnatural feeling towards his relatives." This was sickening, the judge said, to think of such results flowing from the work of spiritual ministers.

All this is very sad and very wrong. We cannot be sure that the pastor deserves all the implications of the judge, but of one thing we are sure, and that is that many pastors do not seem able at times, to distinguish between spiritual supplication to God and temporal appeals to their auditors. "Lord, teach us to pray," is a petition needed to be repeated very often, and by all of us.

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The following paragraph is quoted from a personal letter addressed to a friend of ours by the lexicographer of the *Literary Digest*.

"Rev. Jones" "Common courtesy requires the use of the definite article before the designation Reverend in referring to a clergyman. Again, common courtesy requires, if his first name be not used, the substitution of the title Mr. or Dr., as the case may be; as, the Reverend Mr. (or Dr.) Johnson. One would as soon address a senator as 'Honorable Smith,' or 'Hon. Smith,' as to address an equally eminent and dignified clergyman as 'Reverend Jones,' or 'Rev. Jones.' There is no surer mark of ill-breeding."

We are glad of the privilege of using it because of increasing examples of the "ill-breeding" to which the lexicographer refers. It is not only the uneducated who are guilty of it, but many who have had

opportunity to learn and to know better. We have spoken of it before, and doubtless may feel occasion to do so again, but meanwhile we hope the seed here sown may bear fruit.

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"Our Monthly Potpourri" contains a news item of what the Baptist Bible Union has done in taking over Des Moines University. It will be stale news to readers of the daily and **University** weekly press, but it came too late for our July issue.

The action of the Union is a bold one indeed, and makes one hold his breath as when Lindbergh was flying to Paris. But the aviator got there, and if the Lord is in this movement it will get there, too. We wish it well is a mild way of expressing our feelings in the premises. Rather is it our sincere hope that it may be a splendid success. We confess, however, that we do not know which presents the greater difficulty, the obtaining of the money needed to finance the university, or the faculty to instruct its students. Nevertheless, from a private letter we learn

that no difficulty is anticipated in solving the latter problem, and that is reassuring.

We know many of the trustees of the university, and can vouch for them as men who know and believe in the God of the Bible and who will not compromise with his enemies. Such men in the control of our universities are rare.

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The news of the death of this dear man of God did not reach us in time for mention in our last issue, but our respect and affection for him will not permit the event to pass without these few words of grateful remembrance. He visited the

Moody Bible Institute several times always to the delight and profit of the students. The last time we saw him was in his home city, Philadelphia, when in attendance at an interdenominational Bible conference under the auspices of the Moody Bible Institute of Chicago. On the last week-day of the conference, February 18, he closed the session with a prayer that brought the saints of God very near the throne. Four days afterward he was

stricken with the disease which ultimately ended his precious life.

For forty years Dr. Woolston was pastor of the East Baptist Church, of Philadelphia, which under his ministration grew from a membership of 176 to more than 1,000. But he was more widely known as a user of sleight-of-hand in illustrating his sermons and Sunday-school lessons. In the course of his ministry he addressed more than 1,000,000 children, and it is unnecessary to say that children always loved him. His benevolent face and warm and loving heart will be long and deeply missed by those who knew him, but he has gone to be with the Saviour for whom he was ever willing to spend and be spent.

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The Moody Bible Institute put out an interesting tract with this title, the authorship of which was ascribed in error to H.

D. Tresider. The Institute "Getting Ready to Move" has since learned that it was written by Mrs. Mary A. Ehlers, of Fenton, Mich., and by request we are making this announcement in correction of the error.

Mr. Marshall's Letter to Governor Smith

Chicago, Ill.,
July 5, 1927.

"Mr. Charles C. Marshall,
Attorney-at-law,
New York.

"Dear Mr. Marshall:

"Re: Governor Smith.

"The rumor persists that Governor Smith's friends asked you to publish your letter to him so that he might have an opportunity to reply. In other words, they declare it was a sham battle and probably one of Rome's shrewd movements on the political checker board.

"Personally I do not believe it to be true. That is to say, I do not think that you were a party to any such scheme. But I am writing to say that if you have any communication on the subject for the public our MONTHLY will be glad to give it circulation.

"Doubtless a recital of the circumstances under which you came to write your first letter will be all that is necessary. However, I shall leave it to you.

"Sincerely yours,
(Signed) "James M. Gray."

New York, N. Y.,
July 9, 1927.

"To the Editor of the MOODY BIBLE INSTITUTE MONTHLY,
Chicago, Ill.

"Dear Sir:

"I have your note referring to the open letter to the Honorable Alfred E. Smith in the *Atlantic Monthly* for April. You state that rumor persists that this letter was written collusively to further the interest of Governor Smith.

"The *Atlantic* for July emphatically denied all foundation for the rumor.

"There may be a question of self-respect

whether, in view of the base imputation involved, the rumor should be noticed by me, but if there is, I waive it in response to your request for a statement.

"I have not the honor of a personal acquaintance with Governor Smith. I have seen him but once in my life and that was some years ago when I met him formally at a meeting in New York. The only letter I have ever written him is the letter in the *Atlantic*. I have never received a letter from him except his acknowledgment of its receipt.

"My letter was written on my own initiative without concert with or the knowledge of anyone interested either for or against Governor Smith. It followed a series of articles from my pen in the *American Church Monthly* on the relation of the Papacy to English Christianity, involving the question of Church and State. Governor Smith, being a Roman Catholic and an American statesman, seemed to personify the subject in which I was interested; hence the letter. He was asked by me certain specific questions. These he did not answer, but gave a frank statement of his own position in respect to his Church and the State. His answer denied some of my statements and reflected on some of my views as false, and in defense I sought to reply in rebuttal. The *Atlantic* in publishing my letter had advertised its columns as open to a discussion on the subject presented. This was in accord with letters previously exchanged between the editor and myself. On reading Governor Smith's answer I wrote the *Atlantic* in reference to my reply. I was advised by its editor that its columns were closed to all further discussion of the subject. By the courtesy of the United Press the opportunity was given for the publication of

my reply in such newspapers as cared to publish it. An accurate copy was published in the MOODY BIBLE INSTITUTE MONTHLY.

"Several propositions for the publication of my letter, Governor Smith's answer and my reply in one pamphlet have been met by the refusal to permit the publication of Governor Smith's answer in conjunction with my reply. The reply, therefore, which could not have failed to dispel the last vestige of the rumor to which you refer, has failed to reach many readers who had read the original letter and Governor Smith's answer. For this I am not responsible.

"The rumor is as unjust and slanderous toward Governor Smith as toward myself and will be, I am sure, as indignantly denied by him as it is by me. Its own folly and baseness ought to be enough to kill it.

"Yours respectfully,
(Signed) "Charles C. Marshall."

"CHRISTIAN LINKS"

The smiles that always seem a little brighter,
The words that somehow seem a bit more kind,
The hands outstretched to make a burden lighter,
The song at eve that cheers a troubled mind;
The love that deepens with the darkest shadows,
The haven where sweet refuge we may find—
These are the things that make this life worth living,
These are the golden links that ever bind.
—Myrtle R. Stacy.

Christianity or Religion?

An address delivered by Arno C. Gaebelein, D.D., at the Interdenominational Bible Conference of the Moody Bible Institute, of Chicago, held in the Fifth Avenue Presbyterian Church, New York

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NEVER man spake as this man! No religious leader of the past ever advanced such an astonishing claim. Why not? Because they were all from beneath; their systems were of the world. Nor will any future religious teacher make such a statement. Christ alone is from above. He alone is not of this world. Therefore everything of Himself, His person, His life, His character, His words and His works must be supernatural.

The question, why did such a One come into the world who was not of it, but came from above, is an important one. Did He come to establish a new religion? We answer at once most emphatically, No! He came for something infinitely greater than that. But this demands our most careful attention. The question before us is this, *Is Christianity a religion?*

I

Religion and Its Origin

We have accustomed ourselves to calling Christianity a religion. Are we right in calling Christianity a religion? The average man will say at once, of course Christianity is one of the religions of the world, and in saying so he places Christianity on the same level with Hinduism, Buddhism, Zoroastrianism and Islam. This is a vital subject.

What Is Religion?

Let us see first what we mean by religion. Many answers have been ventured, none of them wholly satisfying. Religion comes from the Latin *religio*, but even with the Romans this was a doubtful word. Cicero derived it from the verb *religare*: to gather up, to take up, to consider and ponder. Seneca defined it by saying, "*Cognoscere Deum et imitari*"—to know God and to imitate. It would take hours to follow all the definitions of religion found in the history of philosophy. We cannot quote the opinions of Kant, Fichte, Schleiermacher and others, nor can we mention the words of great theologians about religion. The truth is, a satisfactory definition of religion is still lacking. One of the greatest scholars of comparative religion declared, "With regard to religion itself it is extremely difficult to give a satisfying explanation."

Equally difficult it is to explain the origin of religion. It is shrouded for the philosopher and scientist in mystery. Yet religion is a universal instinct of the human race. This religious instinct is confined exclusively to our race. Below man is the animal world, between the two a gulf which can never be bridged. You can take a chimpanzee, teach him how to use a knife and fork, how to smoke a pipe or a cigarette, but you can never

Text: John 8:23.—And he said unto them, Ye are from beneath; I am from above; ye are of this world; I am not of this world.

teach him to pray. He has no religious instinct. Above man are the angels, another world of beings. They worship; they praise; they are servants, but they know nothing of religion. Therefore, I say, only the human race has a religious instinct. It is universal. There has never lived on earth, even in the remotest past, a single tribe destitute of some kind of a religion.

It is quite true, in years gone by when explorers went into the unknown interiors of continents, when they discovered new races and tribes of men, they often came back with the report that they had at last found human beings, half animal, without any religious conception whatever. But when the missionary followed the explorer he soon told a different story. The lowest tribes have some form of worship.

Cannibals Worship Something

Everywhere, in every continent, and in the isles of the sea we find religion. Nor is religion as found today among all races a recent thing. The very earliest records of the human race, such as the Sumerian inscriptions, and others, all testify of religious beliefs. The fact is, the older the records the stronger the religious sentiment engraven upon them.

What then is the origin of this interesting religious phenomenon? Where does it come from? How did it originate?

The evolutionist tries to give an answer. But he cannot answer anything. He tells us something like this: Man did not only pass through a physical process of evolution, but he also experienced a mental evolution. He gradually acquired a conscience, and then began to realize a need for his newly acquired soul. He started in religious conception at the lowest possible scale. Evolutionists point to the religions of some of the savage races living today, those who are fetish worshipers. They claim they represent the first religious instinct of the race in the beginning, the religion of the cave man, which is absolutely untrue. Then after man had worshiped an inanimate object, a piece of wood, a stone or something else, he learned something better. He began to worship the sun, the moon, the stars. He also received the conception of unseen spirits. He worshiped spirits, his ancestors and heroes. Then he invented different gods, and saw their representation in different animals, and so he became a worshiper of animals. But he still advanced, and through philosophers he received different views. Monotheism came into existence with certain tribal gods. Thus it is taught

that the Hebrews had a tribal god by the name of Jehovah. Still religious beliefs advanced, and we find in this chain of development our Christianity.

The Goal of Modernism

Then they tell us that Christianity is but a stepping stone, that it is not the final religion. A better one, more adapted to the needs of human progress is yet to be discovered. If I read Modernism aright, this is its real goal: to displace true Christianity. But this evolutionistic argument is smashed hopelessly by the fact that the most ancient religions are the highest developed, and are monotheistic.

But what is the real origin of religion? The Bible answers this question for us. The infallible Scriptures tell us that man did not originate in an undefinable slime-pit, but that he is the offspring of God, the direct creation of God; and though the biblical account is brief yet it is sufficient to assure us that our first parents knew God and had communion with Him. The first man possessed superior intelligence. He had knowledge of the creation over which he was placed as lord. He gave names to all cattle, to the fowl of the air, and to every beast of the field.

But something happened. Man instead of climbing upward, fell downward. By disobedience he became a sinner and alienated from his Maker. Fellowship with God was severed and the first man was expelled from the presence of God. From that presence he carried in his bosom what still is found in every human breast. It is a three-fold consciousness: God-consciousness, sin-consciousness and eternity-consciousness. Thus the race started with the knowledge of God.

What happened is more fully revealed in that master document, which Coleridge called "the profoundest document ever placed into human hands," the epistle to the Romans. Here we read in the first chapter:

"Because that which may be known of God is manifested in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead; so that they are without excuse."

Just as we have said, man knew God. But furthermore we read:

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds,

and four-footed beasts, and creeping things."

Here we have an inspired account of the origin and growth of religion.

Man started with the knowledge of God. He turned away from God and the knowledge he had received. Then he tried to find out God by searching, to know God by wisdom, to find a way back to God, to be reconciled; and tried to solve the enigma of endless existence. He drifted from error to error. Thus the hundreds upon hundreds of religious systems and beliefs came into existence. Men became idolators, and went down deeper and deeper, with a corresponding moral degradation. But all these religious systems, even the highest, like Brahmanism, Buddhism, Zoroastrianism, could not bring God to man, nor could they bring man back to God, nor satisfy the needs of the human soul.

Is Christianity a Religion?

Here then is our question. Can Christianity be classed with systems which search for the truth? A thousand times, *No!* It is not a religion. It cannot be compared with the religious strivings of the race. Christianity is not from beneath. It is not of this world. It is a supernatural revelation. God comes to man, in and through the person of His Son, our Lord Jesus Christ; reveals Himself in Christ, and reveals the truth which is unattainable by searching. And more than that, Christianity has what no religion has, the power to save man, the power to bring him back from sin and degradation, the power to fill his soul with the knowledge and the peace of God.

II

Seven Supernatural Facts of Christianity

Seven great outstanding facts of a supernatural nature constitute Christianity. These facts are not found anywhere else. And these great facts are attacked in our day; the attempt is made to set them aside. Modernism tries to strip Christianity of these supernatural facts and thus reduce our holy Christianity to the level of a common, man-made religion. We are fighting for this today.

1. First of all, *Christianity has a supernatural foundation upon which it rests.* This foundation is that part of the Bible which we call the Old Testament. It is the historical and prophetic revelation of God. During several thousand years we see God manifesting Himself in dealing with man; we hear God speaking by the prophets. All is a harmonious whole. There is no clash anywhere. God promises in prophecy how He will meet the need of His creatures through the suffering and the glory of One who should come into the world.

Such a harmonious revelation of God as found in the Old Testament is unknown in the so-called sacred writings of the East. They are nothing but miserable productions from beneath, of this world. But in the Old Testament God speaks. The criticism and rejection of the Old Testament is therefore a very serious thing. It means nothing less than the destruction of the foundation of Christianity. Impeach the truthfulness of the Old Testa-

ment and you must impeach Christ, and finally all true Christianity. This has often been demonstrated by men who started with the destructive criticism of the Word of God, and ended as Christ and gospel rejectors.

2. *The second supernatural fact is the person of Christ.* Announced as He was to come, He came at the appointed time. What a wonderful fact it is that He spoke so often of "coming into the world." "I came into the world." No religious teacher ever said this. This one word "came" necessitates pre-existence. And equally wonderful is the fact that over and over again He spoke of being "sent," sent by God. He came and He was sent. Both statements but confirm His self-witness, "I am from above; I am not of this world."

And how did He come? How was He sent? Did He come as any other human being comes into the world? That would mean by the natural generation. If so, then He did not speak the truth when He said, "I am from above; I am not of this world." But He came in a supernatural way. He was conceived by the Holy Spirit; He was born of the virgin. They tell us that the virgin birth has but slender support in the Bible. They claim that Matthew's and Luke's accounts are but legendary and untrustworthy, that He never made a claim of virgin birth. He did not? Then what does it mean when He said, "I am from above; I am not of this world"? How can we explain it? There is but one way—He spoke of the supernatural way in which He entered His own world.

And pray, how can the wonderful person of the Lord Jesus Christ be satisfactorily explained apart from His virgin birth? I wish some outstanding evolutionist would explain Him by the laws of evolution. Here is this majestic figure, towering above the rest of humanity, living 1900 years ago, displaying in that life an unsearchable and inexhaustible moral glory, doing deeds of mercy and power, speaking infinite wisdom; and never another one like Him. Please explain!

He came for a certain purpose. He did not come to bring a new religion; He was not sent with a new philosophy; nor did He come to offer leadership; nor was He sent for social purposes. He came to seek and to save that which was lost. He came not to be ministered to, but to minister, and to give His life as a ransom for many. He came to answer forever the age-long question, "How can a man be just with God?"

3. I mention next the fact of His supernatural death. This term needs an explanation. What is death? It is both unnatural and natural. We do not believe that God created a class of beings with this in view, that they should live lives of misery, disease and sorrow, and finally death and the grave. We believe that death is in the world on account of sin. Therefore physical death is unnatural. But it is also natural for man has sinned and therefore dies.

But if there is a being who has never sinned, one who never transgressed and one who always pleased God in perfect obedience, what then? I turn to Death

and ask, "O Death, tell me, hast thou a claim on this holy, perfect, sinless Man? Can thy cold hand touch His body?" And Death answers back to me, "No, I have no power over that Man!" The Lord Jesus Christ, because He knew no sin, has not deserved death. No one could take His life. No stone hurled at Him could ever strike Him. Hands were ready to cast Him down the mountainside; it was fruitless. The ship in which the true and perfect Man rested filled with water; it could not sink. No one could take His life. And when He died, He died the death which had been in a supernatural way planned before the foundation of the world. He died for sinners. He was made sin for us. And with His death are connected the supernatural facts of redemption. If Christ died as a martyr, if He died for His principles, if He died as other men die; if this were true, I could lift my hand of clay to heaven and charge an all-righteous God with having committed the most outrageous act possible. But He did not die for His principles, nor as a martyr, nor was He put to death by man. He gave Himself. He died to be the Saviour of men. Deep is this truth, the sacrificial death of One who knew no sin; the Creator dying for the creature's sin. Well nigh unfathomable for the finite mind of man. But hearts can believe it and experience its power.

4. A fourth fact is *the supernatural survival of the Christ who died.* Of Him it could never be true, "Dust to dust and ashes to ashes"! His body could not see corruption, for the process of corruption is on account of sin. He arose from among the dead. The evidences of the physical resurrection of the Lord Jesus Christ are so powerful that only those can reject them who are wilfully blind, or who, in self-will, refuse to accept the evidence. They talk of a spiritual resurrection. It is sheer nonsense. Christ arose physically. He ascended up on high. He is at the right hand of God, as the Priest and Advocate of His people. Will you have still more evidence? The existence of the Church on earth, always victorious, never conquered by the gates of hell, and always prevailing, is an evidence that her Head is risen and that He lives. And so is your experience as a true Christian believer. Hallelujah! Christ is not a religious leader, but a risen, glorified, all-powerful and all-victorious Lord. The truth of resurrection as revealed in Christianity is unique again. No other system has it in this wonderful way.

Give or Receive

5. But let us consider next *the supernatural message which Christianity brings.* It is not a religious message, but a message of something higher and better. What is the message of religion? What are the demands of religion? Do! Give! Sacrifice! Then a merciful God will incline His ear. Hence we see the many altars of heathendom. But Christianity comes with a different message. Nothing to do, nothing to pay, nothing to give, nothing to suffer. God, a God of love, has done it all for helpless, guilty, lost man. He comes with the message, the good news, that He has righteousness and peace for

His enemies, and for a restless, burdened conscience; that He, a holy and righteous God, by meeting the needs of lost man, in His unspeakable love-gift of His Son, is still the just God and the justifier of those who believe on Jesus. All He asks is to accept.

Nothing in my hand I bring,
Simply to thy cross I cling.

The great oriental scholar of a by-gone generation, Professor Max Mueller, said that such a message is unknown in all the religions of the world. That the doctrine of righteousness by faith is the exclusive message of Christianity. What a message! It offers glories untold to man ruined and in shame. It reaches down to the lowest depth and lifts out of the horrible pit and the miry clay, and lifts, lifts, lifts, till the sinner rests forgiven on the bosom of a loving Father.

The Supernatural Power

6. Christianity gives what no earthly religion can give, *divine power*. This power is the power of the Holy Spirit. It is not obtained by sacrifice, nor by labor of any kind, but it is God's gift, likewise. The Holy Spirit by His power imparts life and man becomes the partaker of the divine nature. This begins the new life. He gives power to live in righteousness, power to serve, power to pray, power to suffer. He comes to possess man, to be his guide, his helper, his comfort. He dwells in the heart of him who believes

and abides there till the work is done. And here again we may listen to His voice, "I am from above; I am not of this world." The same words were spoken by our Lord on another occasion. He spoke these words of His own—"They are not of this world, even as I am not of this world." Glorious word! We are one with Him. Solemn responsibility! Not of this world, born from above, and then to walk even as He walked.

7. *Christianity promises a supernatural manifestation*. This is still in the future. The future manifestation is the visible and glorious return of Him who dwelt once amongst men who died for our sins, who was buried, who rose in His body, and who is bodily present in heaven. This is another outstanding fact. Buddha Gautama never promised to come back; did he? Did Mohammed ever say to his followers: "Watch for me, I am coming a second time?" Did Zoroaster ever speak anything like this: "Ye shall see Zoroaster coming in the clouds of heaven in power and great glory?" Did Confucius leave a message of hope that his followers would see him again? Did Mrs. Mary Baker Eddy, Pastor Russell, and other delusionists of religious leadership ever promise to return? Not one ever made such a promise.

The Only One To Return

The only one who ever promised a second coming is the Lord Jesus Christ. He who came once will come again. He who

was sent once of God will be sent again. Over and over again He promised to return. All Christian teaching, Christian service and Christian hope centers in this event. If it never takes place then all I have spoken to you at this time falls to the ground. It is hallucination instead of revelation, and we might just as well close our Bibles forever.

But if this future, supernatural manifestation takes place, then it will prove to be a demonstration of every word I have spoken, and in that manifestation He who spoke the words we have read will be demonstrated as the One who is from above and not of this world. And this supernatural manifestation will surely come. We are heading for it. It will mean the complete defeat of Modernism and every form of infidelity. Modernism denies brazenly every one of these supernatural facts of Christianity, and dishonestly claims that honored word "Christian." With Modernism there is no such thing as an infallible revelation of God, an infallible Christ, who died for our sins, who rose again, who has given the one message of salvation, who has sent the Holy Spirit and who is coming again.

But in the midst of all the chaos of our times you and I, and the entire true Church, will hold fast what we have and contend earnestly for the faith once and for all delivered unto the saints, till we hear His "Well done, thou good and faithful servant."

Balaam, Deborah and David in Sequence, or, A Challenge to Modern Criticism

By Ernest Gordon, New Hampton, N. H.

Author of *The Leaven of the Sadducees*

REV. CHARLES BOUTFLOWER*, of London, has written a small book on the Messianic Psalm 110, in which he speaks of the "last words of David" (2 Samuel 23:1-5), as also a Messianic prediction. Mr. Boutflower's translation of the passage in 2 Samuel is as follows:

David the son of Jesse saith,
And the man who was raised on high saith,
The anointed of the God of Jacob,
And the sweet psalmist of Israel:
The Spirit of the LORD spake by me,
And his word was upon my tongue.
The God of Israel said,
The rock of Israel spake to me:
One that ruleth over men righteously,
That ruleth in the fear of God,
He shall be as the light of the morning,
When the sun riseth,
A morning without clouds;

When the tender grass springeth out of the earth,
Through clear shining after rain.
Verily my house is not so with God;
Yet he hath made with me an everlasting covenant,
Ordered in all things, and sure;
For it is all my salvation, and all my desire,
Although he maketh it not to grow.

These "last words" of David, as Mr. Boutflower points out, bear within themselves the clue to the model which they follow. There is a close resemblance between them and the opening sentences of Balaam's prophecy in Numbers 24:15, 16. The two passages are here placed side by side:

Balaam the son of Beor saith,
And the man whose eye was closed saith:
He saith, which heareth the words of God,
And knoweth the knowledge of the most High,
Which seeth the vision of the Almighty,
Falling down and having his eyes open.

This prologue was in each instance followed by Messianic prediction. And remarkably enough, each utterance intimates that the coming of the Messianic prince is far from imminent. "Thou hast spoken also of thy servant's house for a great while to come," was David's comment on the Messianic announcement of Nathan the prophet (2 Sam. 7:19). "Is this the manner of men?" he continues, meaning that it certainly is not, and that only God Himself can foretell the future. So in the last words, "Verily my house is not so with God." Its condition does not justify the hope that an immediate scion should prove to be of such nobility and power. "Yet he hath made with me an everlasting covenant." The time will surely

David the son of Jesse saith,
And the man who was raised on high,
The anointed of the God of Jacob,
And the sweet psalmist of Israel, said,
The Spirit of the Lord spake by me,
And his word was upon my tongue.

*Psalm 110, *Its Authorship*, by Charles Boutflower, London. C. J. Thynne and Jarvis, Whitefriars St., E. C., cloth, one shilling sixpence.

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come when this great one shall indeed manifest himself.

How closely this delayed anticipation follows Balaam's, "I see him but not now; I behold him but not nigh."

That David's hope of a personal Messiah was strengthened by Balaam's inspired prophecy can perhaps be inferred from another resemblance. In the fourth verse of the Messianic One hundred and tenth Psalm, David uses the expression, "The Lord hath sworn and will not repent." And when Balaam took up his parable before Balak, he used virtually the same expression (Num. 23:19), "God is not a man that he should lie, neither the son of man that he should repent."

David in early life came into close contact with the prophet Samuel, and it is conceivable that the latter may have called to David's attention Balaam's prediction of "a star that was to arise out of Jacob, a sceptre out of Israel that was to break down all the sons of tumult (*sheth*)."

At any rate Samuel too uses the expression we have just noted (1 Sam. 15:29), "And also the strength of Israel will not lie nor repent: for he is not a man that he should

repent."

The opening words of the One hundred and tenth Psalm should be translated, "Jehovah's oracle unto my Lord," for the Hebrew word translated saith, *neun*, is really a noun, meaning a prophetic utterance, as Balaam's utterances were prophetic. The title of this psalm, then, lays claim to divine revelation and justifies our Lord's saying, "How, then, doth David in the Spirit (i. e. by inspiration of the Holy Ghost) call him Lord?"

The oracle contains a twofold prophecy. The coming One is to sit at the right hand of majesty, His is a regal status. Secondly, He is to have an everlasting priesthood, not of the Aaronic order, indeed, since the house of David springs from Judah and not from Levi, but after the character of Melchizedek's priesthood. In other words, the Messiah is to be both king and priest.

In the third verse of the psalm Mr. Boutflower finds an echo from the song of Deborah. "Thy people shall be willing in the day of thy muster" (mobilization), says the psalm. "Praise ye the Lord for the avenging of Israel *when the people*

willingly offered themselves," are the words of the victor song. "My heart is tender towards the governors of Israel that *offered themselves willingly* among the people." And in the fifth verse of the One hundred and tenth Psalm we are carried back again to Balaam's visions.

"The Lord at thy right hand.

Hath struck through kings in the day of his wrath."

The Hebrew word *machatz*, translated "struck through," occurs in Balaam's prophecy of the Messiah who is to smite through the corners of Moab (Num. 24:17), and also in Numbers 24:8, in Balaam's preceding parable. It is a comparatively rare Old Testament word.

The criticism now in vogue informs us that Balaam's oracles belong to the time of the undivided monarchy and that David's "last words" are a late production, not composed by David at all. But Mr. Boutflower's exposition corroborates the fact that the parables of Balaam, the song of Deborah, the words of Samuel and the psalms of David are as given, in historical and chronological sequence.

Man-Made or God-Breathed?

By Rev. Kenneth S. Wuest, St. Louis, Mo.

ONE answer to the question as to whether the Bible is man-made or God-breathed, is found in the presence of the Cross in Scripture.

The careful reader must be impressed with the fact that salvation from sin through the shed blood of a perfect substitute, is woven into the fabric of the Book itself. The Old Testament presents this truth in type, the gospels in historical fact, and the epistles in doctrine. It makes no difference whether the person accepts or rejects the blood atonement or not. Its rejection as well as its acceptance proves its presence. But how to account for that presence, that is the problem. There are but two answers. Either man put it there, or God did. This question we will now consider.

1. *The Cross reveals the sin of man.* There would be no need of a God-wrought salvation if man were not a sinner. The Bible asserts that man is totally depraved. From the time of the fig-leaf apron in Eden to the present theory of evolution, man has tried to cover up his sin. Evolution is admirably adapted to this end, calling sin "our brute inheritance," thus negating its very character, that of a transgression of God's law, reducing it to a mere evil force in man for which he is not responsible. If man had written the Bible, would he have heaped such accusations against himself as are found in its pages? Would he have recorded his unsuccessful attempts at covering up his sin? Or would he not rather have written a Bible which would satisfy his natural religious instincts while at the same time allowing him free rein in sin, as is the case with the pagan religions?

2. *The Cross reveals man's helplessness to save himself.* If man could save himself, the Cross would be unnecessary. From the tower of Babel to the present theory of evolution, man has tried to depend upon himself. Evolution teaches that innate forces in man are bringing him to perfection without external aid, thus ruling out the interposition of God. If man all down the ages has held to this idea of self-sufficiency, would he have written the Cross into the Bible, that Cross which reveals his helplessness to save himself?

3. *The Cross reveals the holiness of God.* It does this in that God puts a distance between Himself and the sinner which can only be bridged by the Cross, access to God being made possible through the blood. The Bible repeatedly witnesses to God's holiness. Ever since the time of Cain who did not recognize the holiness of God in that he saw no need of a personal cleansing from sin, to the present day theistic evolutionist who asserts that sin and righteousness are but the working out of the fundamental forces of life itself, and who thereby finds the source of sin in God Himself, thus denying His holiness, man has tried to evade the fact of a holy God. If man had written the Bible, would he have included in it, the holiness of God? Could sinful man conceive of a holy God? Granted for the moment that he could. Would he have written into his system of religion, a holy God, when such a Being would lay upon him the obligation of living a holy life?

4. *The Cross is the solution to the problem of how God can bestow His mercy upon a believing sinner, and, yet in His righteousness require that the just penalty of sin be imposed.* The Cross reveals God's

justice in that He set forth Christ to be the perfect substitute, who took upon Himself the guilt and penalty of human sin, thus satisfying the requirements of His holy law. The Cross reveals God's love in that He made an infinite sacrifice for the purpose of righteously saving the believer. The claims of divine justice having been met, the way was open for God to bestow His mercy. God could be merciful in saving the believer, without violating His righteousness.

Man has no solution to this problem. It was the infinite love of God that solved it. Such love is not found in sinful humanity. God's Word asserts that one would scarcely die for a righteous person, although some might be found who would die for a good person, but what human being has love sufficient to pay the just penalty of another's sins so that that person should escape the penalty? It is here that God shows His love. If it is not in the human heart to do this, then the substitutionary vicarious death of the Son of God was not thought of by man, which proves that it came by revelation.

Man covers up his sin. The Bible uncovers it. Man thinks himself self-sufficient. The Bible asserts his utter insufficiency. Sinful man cannot conceive of a holy God, and if he could, would not write it in his system of religion. The Bible reveals a holy God. Man cannot solve the problem of how a sinner can be righteously saved. The presence of the Cross in the Bible does. These considerations drive us to the logical conclusion that the Bible is not man-made but God-breathed. It is the infallible revelation of God to man. It is the very Word of God.

What "Millennial Dawn" Teaches Concerning the Person of Christ

By Rev. F. E. Marsh, London, England

IT IS STRANGE how we often find those who are in some senses diametrically opposed, to be in the same bed together. Thus the ritualist and Catholic Apostolic evangelist both teach baptismal regeneration. And now we have the ancient error of gnosticism reproduced in Millennial Dawnism, for the co-existence of the eternal Sonship of the Christ with the Christ of human existence, and the glorified Man at God's right hand are denied.

To quote from the modern apostle of ancient heresy, Pastor Russell, he says in referring to Christ's existence before He became man:

"Previous to that time He was a perfect spiritual being, and since His resurrection He is a perfect spiritual being of the highest or divine order. It was not until the time of His consecration, even unto death, as typified in His baptism, that He received the earnest of His inheritance of the divine nature. The human nature had to be consecrated to death before He could receive even the pledge of the divine nature. And not until that consecration was actually carried out, and He had actually sacrificed the human nature, even unto death, did our Lord become a full partaker of the divine nature."

There is the denial of three essential things in this statement. That Jesus was not divine before He became man; that Christ was not divine while He was on earth, He was human only, and that He is not human now but divine.

This is practically making three personalities. Christ was angelic before He became a man, by becoming a man He ceased to be angelic, and now He is neither angelic or human, but divine.

One passage among the many to be found will refute such a mixed medley, and that is Philippians 2:6-11. Notice the continuity of the same personality, and then look up the confirming scriptures:

Christ, the form of deity.—"Being in the form of God" (Heb. 1:3).

Christ, the equality of deity.—"Thought it not robbery to be equal with God" (John 14:9).

Christ, the emptied of glory.—"Made himself of no reputation"—"emptied himself" (John 17:5).

Christ, the slave-becomer.—"Took upon him the form of a servant" i. e. "slave" (John 13:4, 5).

Christ, the identified with men.—"Made in the likeness of men" (Rom. 8:3).

Christ, the actual man.—"Being found in fashion as a man" (1 Tim. 2:5).

Christ, the humble servant.—"He humbled himself" (1 Pet. 2:21-24).

Christ, the obedient Son.—"Obedient unto death" (John 17:4).

Christ, the vicarious sufferer.—"The death of the cross" (Rom. 4:25).

Christ, the exalted man.—"God hath highly exalted him" (Acts 2:33).

There is no thought in this passage of

Christ becoming someone else. He always *was* what He *is*, and ever will be what He *is* and *was*; but He assumed our nature that He might have the right to redeem by means of His death; and as our representative He has become the Son of God in a sense in which He was not before, namely, as the first-begotten from the dead, because as such He is bringing the many sons to the glory.

There was a time when King George V was only the Duke of York, then he became the Prince of Wales, and now he is King of England, but he is the same person although he has undergone a gradation of rank. So with Christ, He became in time what He was not in eternity, and He is now what He was not in the eternal past and the time past. He, the eternal Son of God, became the Son of Man and is the Son of God as representing the sons of God. Therefore, while Christ was perfectly human as man, he was perfectly

divine as God, and never was any other than He is and was in His personality.

The eternal Son of God gives value to His work in time; hence it is timeless work which projects itself out in an eternal blessedness. This could never be if He were not deity. Do not let us divorce what the Spirit has united in those pregnant and pointed words: "The Son of God who loved me and gave himself for me."

The work of the Cross tells out the worth of the Saviour, and the worth of the Saviour gives value to the work of the Cross. The white light of His deity is colored by the ruddy glare of Calvary, but Calvary would have no light at all but for that white light. On the other hand, the white light would only blind us but for the blood tint of the Cross, but now through the lens of Calvary it blesses us, and enables us with unveiled face to behold the glory of Jehovah.

The Trial of Abraham*

By Rev. John Dale Kempster, Chicago, Ill.

And it came to pass afterward that God did tempt Abraham.—Genesis 22:1

Please note the opening statement here,

Its manner so perempt,

It came to pass that afterwards

God did His servant tempt.

When God commands a thing shall be

Who dares to say Him nay?

Hath not the potter fullest powers

O'er every piece of clay?

For many years, on Abram's path

The sun had kindly shone

Exempt from ill on every side

The days had sweetly gone.

But character is seldom formed

'Mid "flowery beds of ease,"

When nothing intercepts our plans

And all the prospects please.

The stately oak, would never reach

Its grand and sturdy form,

Were it protected, day and night,

From every wind and storm.

And so the soul of mortal man

Who after God aspires,

Must be prepared to meet at times

These crucial, testing fires.

As in the case before us now

God asked the highest price,

"Come offer up thine only son,

To me, a sacrifice."

Had God demanded temporal things

It would not seem so bad,

But Abram had to offer up

The dearest thing he had.

For Isaac was his only son,

The long wished, heaven-sent heir,

And blessings promised through his seed

The great wide world would share.

Oh! for a faith like Abram had,

So patient, so sublime,

For people with a faith like his,

Shall conquer every time.

But Abram did not hesitate,

Nor spurn the strange request,

But took immediate steps to face

This mighty, crucial test.

Accompanied by his faithful son

On Mount Moriah, he stood.

He built an altar to the Lord,

In order laid the wood.

But ere it reached the final scene

Poor Isaac turns to say,

"Lo! here's the altar and the wood,

But where's the lamb, I pray?"

Think what it meant to Abram's heart

As calmly, he replied,

"My son! A lamb for offering,

The Lord will sure provide."

Then binding up his only son,

He placed him on the wood,

Methinks, he said an earnest prayer,

Right even where he stood.

He takes the vicious knife in hand,

It glistens in the air,

But ere it reached its destined mark,

The heart of Isaac there,

Poor Abram hears the welcome voice,

"Stay! Stay! Thy willing hand,

'Tis proven thou dost fear the Lord

By heeding His command.

"Look yonder in the thicket there,

A ram caught by his head,

Go! extricate the animal

And offer it instead."

It surely is a wondrous tale,

Exciting as could be,

And pungent are the lessons now,

It has for you and me.

*Copyrighted.

"Pressure Beyond Measurement"

By J. H. Kerr, Toronto, Can.

IN PRESENTING the merits of its wares a well known concern manufacturing high-tension electric fuses, describes the incalculable strain they sometimes encounter in service, in the following impressive and suggestive sentences, under the caption at the head of this article:

It happens every time a fuse "blows." The fury of excessive current confined in one short strip of fuse metal—instant, intense heat! In the flash of an eye cold metal is transformed into gas. Pressure, quick and instantaneous, has dealt the fuse casing a trip hammer blow.

Our imagination is almost stunned at the thought here expressed of cold metal being instantly transformed into gas, and who will attempt in imagination to estimate what terrific pressure of heat is involved in the transaction? Who made and controls this pressure? Who of us really understand what it is? Where does it come from or go to? When that small percentage which man has been able to generate—not create—and direct will manifest its immeasurable power in this terrific, frightening way, who will venture to approximate the awful potentiality of its ultimate?

Of necessity, stern and inexorable, man has great respect for this intangible incomprehensible something we call

Electric Energy

But how ought we to respect and hold in awe-full reverence Him who numbers this as but one of the marvelous forces His wisdom and almighty power have created and control so perfectly that no accidents happen, or lapses occur, in His infinitely perfect program?

And yet do we really reverence Him and His dread power as we manifestly ought? Alas, how often in our thoughtlessness we forget even to pay Him the respect we would a merely human benefactor, so common and ordinary have His blessings become through their daily and nightly use!

So accustomed have we become, in these wonderful days of invention and discovery, to turn these unseen and unmeasured forces to our varied service, commercializing them as though they were of our own creating, that we forget, not only their awful potential power, but Him who made them and maintains them under undiminished and unvarying "pressure" or effectiveness in spite of our crass ingratitude and failure to acknowledge Him as Creator and Donor.

What Other Forces Has God?

And if He has entrusted portions and manifestations of these great forces of His creating to us poor, weak and ignorant mortals, who will say what other even

more wonderful and potential forces are also at His command? Who will dare guess at the extent of His omnipotence or contemplate the limits of His power?

Oh, how should we adore, revere and in every phase of life respect the wondrous Creator of unapproachable majesty and might, who in infinite love not only has given but continues to give us life midst all these unexplored and marvelous forces which so far surpass the compass of our comprehension, yet are made to serve us for our comfort and our profit!

But are the forces of nature, wonderful and stupendous though they be, the greatest manifestations of God's almighty power? If we are unable to measure, control or even comprehend the physical forces with which we are surrounded and with some of which we have become familiar, how much less shall we comprehend the spiritual?

A New Sense Needed

The Bible tells us that our natural minds cannot receive or understand the things of the Spirit, and that we need a new sense in order to have spiritual discernment. This is given to every believer in the Lord Jesus Christ. No matter how ignorant or uneducated he may be he receives this through the impartation of a new life by the regenerating power of the Holy Spirit, whose wondrous work in this age of grace is to make the life and power of the risen Christ real and effective in human hearts and lives. And so it is that as Jesus Christ was, and is, the manifestation of the love, grace and goodness of God the Father, so the Holy Spirit is the manifestation of His almighty power.

A Great Scripture Expounded

In an exposition of that wondrous verse, Romans 8:2, Rev. Gordon Watt observes that the word "law" means "the steady or maintained pressure of power," and he renders the verse, "For the steady pressure of the power of life in Christ Jesus hath made me free from the steady pressure of the power of sin and of death."

Who can adequately comprehend or resist the awful pressure of the power of sin which controls our human lives until it is superseded by the "expulsive power of this new affection," as Dr. Chalmers described the indwelling presence of the Holy Spirit? And how can we sufficiently thank and adore the all-loving and infinitely condescending God who deigns to make us, through the operation of our imperfect faith in Him, the subject of this infinitely wondrous and almighty power which is nothing less than the impartation of His own life?

Mark well, God does not give this power to us to use—how dangerous it would be if He did! He graciously makes those the subjects of its mighty operation and

blessing who, in simple child-like faith, surrender their hearts and wills to Him whose office and ministry it is to make the resurrection life of Jesus real in human lives, giving victory in the soul and power to live triumphantly and effectively in the service of God in all the circumstances and conditions of life.

The Outcome of a Spirit-filled Life

And now we come to consider the effect, or final outcome, of such a life lived in this world of strife under the energy and guidance of the Spirit of God. Too often our thoughts are centered, and are directed in addresses we hear, to life in this world only as though it was not well for us to give much thought to the life beyond.

It is evident, however, from the many passages in God's word referring to the future state, that He would have us keep it in mind as the great goal and objective, and for our enlightenment and encouragement. He has given us many "exceeding great and precious promises" concerning it. Romans 8:29 tells us that His purpose in grace is nothing less than that we should be "conformed to the image of his Son." We doubt not but that this means in our spirits here and hereafter, but it is also evident that it refers to our glorified bodies as well.

Not the Common Lot of All

But how and to what extent shall this be accomplished? Is it to be the common lot of all who believe on Jesus to the saving of their souls, or shall this wondrous glory be proportioned to the character of our lives and faithfulness of our service here?

Again we are indebted to Gordon Watt, for an exceedingly significant comment on Philippians 3:21, where we are told the meaning of the Greek text is, "Who (the Lord Jesus Christ, at His coming) shall fashion anew the body of our humiliation: that it may be conformed to the body of His glory according to the measure of, and owing to the working (of the Holy Spirit) whereby he is able even to subject all things unto himself."

In other words, this rendering of the text indicates that the measure and degree of our likeness to Christ through all eternity, will be proportioned to the extent to which we in this life yield ourselves to "the steady pressure of the power of the Spirit of life in Christ Jesus."

Shall we not therefore henceforth yield our lives, our bodies, our wills, our all to God the Holy Spirit, "until Christ be formed in us" (Gal. 4:19), so in that great day when we shall actually stand in His holy presence, we may "be like him" (1 John 3:2). "For if we have become united with him in the likeness of his death we shall be also in the likeness of his resurrection" (Rom. 6:5). "And every one that hath this hope set on him purifieth himself even as he is pure" (1 John 3:3).

Why I Am a Fundamentalist

By Rev. J. C. O'Hair, Chicago, Ill.

An address given on "Fundamentals Day" during Founder's Week Conference of the Moody Bible Institute

I SUPPOSE because of our names (McCarrell and O'Hair), Dr. Gray thought it appropriate to have a battle song, introducing us as men of war. I want to tell you I am so gentle and peaceable that my wife calls me "dove," and when she wants a new dress she calls me "honey dove." I think Dr. Gray has been reading that story about the three soldiers during the recent war. A Frenchman, an Englishman and an Irishman found three Germans asleep, and the Frenchman said, "Let's shoot them"; the Englishman said, "Let's take them prisoners"; but the Irishman said, "Let's wake them up and have a scrap."

Well, I want to tell you my friends, I believe in fighting, but in all my ministry I have my first time yet to employ carnal weapons. But I believe in taking the sword of the Spirit, and not waiting until they come to you, but go after them.

I am a fundamentalist. I do not want you to get the idea that a lady in Oak Park received when one of the men who started the fundamentalist movement was speaking there. She had arranged with a friend to go to hear him, but called up the next morning and said, "I am sorry but I have decided I cannot go." Her friend pressed her for a reason, and she said, "I heard that this man is a fundamentalist." You would have thought that he was a Russellite, or a Christian Scientist or something of that kind.

Some people say, "I object to the word 'fundamentalist' because it's not in the Bible." Well, I call myself a Presbyterian, but I have never found it in the Bible. You call yourself a Methodist but you cannot find it in the Bible. You may call yourself a Baptist, but you cannot find it there; so sometimes you see we use names that we do not find in the Bible.

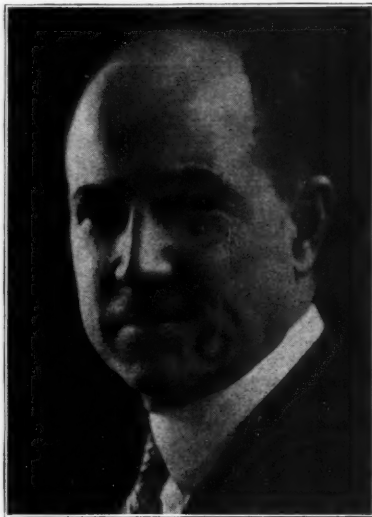
Need for a Movement

Now, we say we are fundamentalists; we have to use some such word. It doesn't mean very much today to say you are a Christian. You know today anybody is a Christian. It reminds me of the testimony of that old negro who got up in meeting and said, "Brethren and sistern, you all know what sort of a man I am—God knows it, the preacher knows it, the deacon knows it, the sheriff knows it, the chief of police knows it. I have been cutting up a few folks with my razor, and stealing chickens and some little things like that, but thank God, there is one thing I never has done, I never has lost my religion."

You can believe anything today and be called a Christian. You can deny anything today and be called a Christian. By "Fundamentalism" we simply mean that we are old fashioned orthodox Christians and we believe the Bible;—that's all.

Now I am sure that you will agree with me that there is a need for some kind of a movement. Satan has carried on a cease-

less warfare against Christ and His Church from the very beginning. His assaults have been fierce, but I believe we are beset today by the most subtle and dangerous enemies which the church has had to combat during all the ages. Certain men have crept in unawares, who were before ordained to this condemnation. They have come in under the leadership of the god of this age, transformed into angels of light. They represent themselves as ambassadors of Jesus Christ. They come with high sounding phrases and Christian terminology. They come as ministers of Satan but disguised as servants of Christ. They are bringing in the damnable heresy, denying the Lord that bought us. They are turning the Word of God into a fable, and many



Rev. J. C. O'Hair

are following their pernicious ways, by reason of whom the truth has become evil spoken of.

Sometime ago I went to hear one of these men. How eloquently he spoke so far as his diction and English were concerned, but he didn't say one thing about the Lord Jesus Christ. Yet the people went out and said, "Was it not wonderful!" I said, "Wonderful what?" I am reminded of another negro preacher who urged his people to be present, and said, "I am going to preach at 8:15 tonight, and confound the Scriptures and dispense with the Gospels." That's what that man did all right, and that's what a great many of them are doing. They are cunning and clever.

A Typical Case

Let me cite you a typical case. I was teaching the Bible in one of our cities some years ago and was talking to a young girl about her pastor. I knew he did not

believe the fundamentals of the faith, but he had been her pastor for eighteen months and although she was an intelligent girl, she did not know that he was a destructive critic.

She said to me, "Mr. O'Hair, we have a lovely pastor. He is a splendid gentleman, a cultured student, a friendly and sociable leader, an able speaker, but he is so vague and uncertain in his statements. He speaks with such uncertainty; he is not positive like you are. After having been in your Bible class these weeks, I hardly know what he does believe about these doctrines that you emphasize as so essential to salvation. I am sure he is a Christian and I think he would agree with you on some of these things, but he does not come out so boldly with his statements, and after hearing you I am wondering why not."

I said, "Because he doesn't believe these things. I know the position of your pastor and I know that he heartily disagrees with me. He is a modernist, and I am a fundamentalist, and we have very little in common. He does not believe these things."

"Oh yes, I am sure he does," she insisted.

Finally I said this to her, "I will give you a \$15.00 Scofield Bible if you will take five questions to your pastor and get a simple answer—yes or no—to each of them." These were the questions:

1. Do you believe in the inspiration of the Bible, that it is the Word of God, that it is an inspired book as no other book is inspired?

2. Do you believe in the deity and virgin birth of the Lord Jesus Christ, that He was God in human form, conceived by the Holy Spirit, and was without a human father?

3. Do you believe in the need of the new birth; in regeneration?

4. Do you believe in the bodily resurrection of the Lord Jesus Christ, that after His death He actually showed Himself alive in a body by many infallible proofs?

5. Do you believe in the personality of Satan, etc.?

"All right," she said, "I will have him out to the house tomorrow night and ask him, and I will get my Scofield Bible!"

He came out to the house at her invitation and she presented to him the five questions. He tried in every way to get around them. They sat for an hour and a half and instead of getting a single answer, yes or no, to any of them, they broke up and finally were no longer friends. She left her church and after a little urging came to the Moody Bible Institute, and finished school here.

The Cat Out of the Bag

Down in St. Louis, the pastor of one of the largest Baptist churches is of the same character. He denies everything in the Book, but he is so clever that he has

Moody Bible Institute Monthly

some real orthodox people in his church who do not know exactly what he believes. Recently they called a graduate from Union Theological Seminary, a young fellow, to become associate pastor. The pastor was called away, and while he was away this young man occupied the pulpit, without being coached very much by the pastor. He stood up in the pulpit and said, "This is what this church stands for." Within two weeks he was looking for a position. He didn't have any better sense than to tell what they stood for, and the people found out what the preacher believed and thought it was better to get rid of the associate pastor for plainly declaring what the pastor believed.

Now my friends, we ought to be open and honest about what we believe. I don't ask people to agree with me in what I believe, but I believe I ought to be honorable enough to let them know what I believe. And if you don't believe in the Bible you ought to get out of the church that does believe in it and expects you to teach and preach the Word.

The modernists are not all as bold always as that Episcopal clergyman in New York who lost his position. For years he had been believing in these things, and finally he said he didn't believe in the deity of Jesus Christ. The following Saturday Rabbi Wise came out and said he believed what this Episcopal clergyman said, and the next day more than one hundred Unitarian preachers in this country came out and endorsed the statements of this Episcopal clergyman.

I want you to see this. There is an Episcopalian, a Unitarian and a Jew all believing the same thing. You have to acknowledge that the Jew is consistent and so is the Unitarian. But that other man, the Episcopal clergyman, claims to be the pastor of a Christian church, and yet he believes the same thing.

Now that man is what I call "the impossible paradox." He is "a Christian infidel" or "a Christian agnostic."

Let me read to you what a paper in New York published recently about the modernist. This is quoted from *The Truth Seeker*, the free thinkers magazine of New York:

"The fact that the heresy of Modernism is rapidly spreading among the more intelligent Christians . . . brings free-thinkers in their conflict with organized religion, to the questions: Is the modernist favorable to the intellectual advancement of humanity? And if so, how shall we orient ourselves to it? Exactly what is Modernism? There are so many gradations of opinion among church people from a 'believe-or-be-damned' dogmatism to a sort of 'Christian agnosticism,' that it is rather difficult to draw the line. The Christian liberal fancies that he is between what he considers the excesses of the two opposite poles of thought—dogmatism and agnosticism. He is sitting on the fence and the controversial rocks from both sides are bound to hit him. The old-line churchmen consider him half brother

to the atheist, while the free thinker is apt to regard him as a new barrier to mental advancement.

"So passionately he (the modernist) clings to the skirts of Jesus, even though he perceives that the one he is grasping can no longer be considered the Almighty Creator of the universe. Therein lies the weakness of Modernism, and upon this point must free thought oppose it. And yet I believe that the Christian liberal is on the whole our friend. He does not so consider himself, it is true. He looks upon us with more disdain than that with which he regards his orthodox foes. As the latter are to him as the Pharisees, so are we the Bolsheviks of religion. But he is accomplishing (the modernist in the church is accomplishing) in some measure some of the things which we ourselves have set out to do. Inconsistent as the modernist is, compromiser as he is, and even though he esteems himself against us, he is with us. Of a sudden from within, there arises among the defenders themselves a friend who attacks from the inside."



North Shore Congregational Church, Chicago

I want to tell you, my friends, that all the enemies in Britain did not cause George Washington the grief and sorrow that one man, Benedict Arnold, did.

There is a reason I say, why we need a fundamentalist movement. I have seen three concrete examples within the last ten days.

The Situation in Congregationalism

A friend in Wisconsin came to the Moody Institute to secure a pastor. The majority of the congregation to which he belongs are modernists. There are a few fundamentalists who believe in the Bible, and he thought it was of God that he had been put on the committee to look for a pastor. Being a Congregational church, after he had come here and failed, he went to the leading Congregational preacher in Milwaukee, and asked if he could assist him in securing the services of a pastor. He was gracious and told him to have a seat and then asked: "What kind of a man do you want?" The man told him, "The first qualification is that he must be sound in his faith and doctrine. We want a man

who believes this Bible is God's Book; that Jesus Christ is God's Son as no other man ever was God's Son. He must believe in the need of regeneration; in the bodily resurrection of Christ; and in salvation by substitutionary blood atonement."

The minister replied: "I can dismiss you in short order, for I am in touch with every Congregational seminary in the United States, and I do not know a single professor that believes those things any longer."

I am just telling you what this man discovered, and he gave me permission to quote him.

This week a young man, a Princeton student, came into my church. He had been pastor in a certain denomination and was forced out of his church through the influence of the modernists who made it very unpleasant for him. He came to Chicago and went to the headquarters of this denomination and said, "This is my experience, and I have been sent to you. I would like to get the list of your conservative orthodox men and churches,"

and the man immediately rose from his seat and said, "Thank God we have none of them left." He was exaggerating a little for he has some of them left, but I want you to notice that.

Now then, these men are supposed to be teaching the Bible and, of course, call themselves Christians. You see the difficulty we are in. How many pastors do you think there are in Illinois who are discouraged and downcast, opposed and crushed by the religious powers of today, in the hands of liberalists and modernists? And if the fundamentalists do not come to their aid where will they be?

They wrote me the other day from the Congregational board and said, "Sir, if you are not going to unite with us, will you please drop your name." And I replied, "Why, bless my heart, we are just staying where the church started. You are no longer a Congregationalist, you are a Unitarian."

They sent their man out to try to collect some money for their seminary and wanted to present the needs of their seminary to my church. I said, "No, sir." He said, "Then will you give me the names of your members that we may go to them?" Again I said, "No, sir, and if we find out that one of them gives you five cents we will drop his name from our roll."

Well, one of these men said to me, "Why not drop the non-essentials?" I pressed him for the non-essentials, and the five things he mentioned as non-essentials, were the deity of Jesus Christ, the inspiration of the Bible, and this and that.

Helping Discouraged Pastors

Now there are discouraged preachers all over the state, and the object of this association is to go and strengthen their hands. We send men to them. We put them in touch with other churches. We give our time freely and go down and help them stand up against the assaults of the enemy working subtly and secretly.

It is a question in the minds of very many today—Will evangelical truth survive this present assault? It is not only the people who are asking this question, but I got a letter from a leading Presbyterian of the South, who writes, "I am concerned about the outcome of this present wave of infidelity and skepticism in the church of Jesus Christ." Many people are, but you and I know the outcome, for we know God's Word and believe we are coming into the midst of the great apostasy.

I have had students of the Institute come to me and ask, "Can I go back to my denomination and preach that which I have learned in the Moody Bible Institute?" My friends, I don't know whether you can or not. I have had four or five friends who went to a certain denomination and tried to preach it and were put out. Just this last month one of the finest young men who ever finished in this Institute said to me, "I am having a hard time, preaching the coming of the Lord, and the truth of God, but I am going to stay until they put me out." They took him away from the town where they had assigned him because he preached these things and they put him in a village. Then they took him from the village and put him out in the country where he was surrounded by corn fields. But the people came twenty miles to hear him and after that they said, "We will have to get rid of this fellow." They put him out, but you remember the story of the blind man to whom they said, "If you confess Jesus, we will put you out of the temple," and he fell into the arms of Jesus and the Lord took care of him.

Governor Smith to Mr. Marshall: "By what right do you ask me to assume responsibility for every statement that may be made in an encyclical letter? As you will find in the Catholic Encyclopedia (Vol. V, page 414), these encyclicals are not articles of our faith. The syllabus of Pope Pius IX., which you quote on the possible conflict between Church and State, is declared by Cardinal Newman to have no dogmatic force."

From *America* (Roman Catholic weekly), April 30, 1927, "Obviously, then, a Papal Encyclical invariably demands from Catholics first, respect, in view of the source from which it emanates, and next, absolute obedience."

Cardinal Wiseman: "We must deny to Protestantism any right to use the Bible, much less to interpret it."—*The Churchman's Magazine* (London, England), December, 1926, page 290.

Pope Leo XIII: "All versions in the vernacular, even by Catholic, are altogether prohibited, unless approved by the Holy See." "All versions of the Holy Bible, in any vernacular made by non-Catholics, are prohibited, and especially those published by the Bible Societies."—*The Churchman's Magazine* (London, England), December, 1926, page 290.

Obedience means marching right on whether we feel like it or not.—D. L. Moody.

A Tribute to "Lindy's" Mother

By Mrs. Alice Hyatt Mather, Chicago, Ill.

O to say "goodbye" to an only son,
And wish him "God speed,"
In hope to achieve
What man ne'er had done—
E'en some have died in the trying!
That's courage!

Then, continue work,
No part of it shirk,
While up in the air,
He's sailing—somewhere,
And beneath, mighty waves are sighing!
That's confidence!

On through the night
He continues his flight?
O no one can know, save that "only son,"
And the great All-Wise—the Great Mighty One.
But you rest, and sleep on—confiding!
That's trust!

And then, next day,
The message comes:
"We've safely arrived, monoplane and son.
The 'New York-Paris
Non-stop flight' is done—
Thirty-six hundred miles.
Thank God! We are saved!"
You rejoice, but not flurried—crying!
That's poise!

The whole world is mad!
O'er him does it rave—
Commander and king, and even the knave!
O'er courage and skill
And resourcefulness,
The world ne'er has made
Such uproar and acclaim.
But you still, in calm are abiding!
That's self-control!

Your son for himself
A record has made
That long will be read from history's page.
From whence, from whence came this wonderful son?
Nations are asking, yes, yes, everyone.
You're silent,—the world answers—exclaiming!
That's meekness!

His triumph and fame
His mother must share.
They grant her passport
To go over there
And join in the praise awarded her son,
For triumph and fame,
So heroically won.
Graciously, you joy in the waiting!
That's patience!

The "world's eye" is now
On mother of son,
And tribute is paid to both now—as one;
They send "Mother" gifts,
Drink champagne to health;
"Lindy" lifts but his glass;
Asks water for self.
Greatest tribute of all—to your training!
That's reward!

The courage to try this "dare-devil" flight,
And sail *all alone*
Through the dark dreary night,
Is far, far outweighed
By courage to stand for ideals alone,
In strange foreign land—
When gleaming with glory and praising!
That's *victory*!

Elisha and the Bears

"Wichita Falls, Tex.

"Editors, MOODY BIBLE INSTITUTE

MONTHLY,

"Chicago, Ill.

"I read with interest in the June issue your correspondent's comment on the slaughter of the lads. It seems that all the commentators take it for granted that the forty and two lads were all killed.

"I have never understood the word 'tore' to mean kill, and if it does not mean kill, the commentators have no right to read this meaning into the record.

"The scriptural narrative, of course, is a very concentrated statement of facts and results. I believe we have a right to reconstruct the story embodying these facts and leading up to these results, if we do not do violence to possibility, and I have attempted such a reconstruction in the following:

"Elisha, returning from his parting from Elijah, told his story to the schools of the prophets and in the villages through which he passed. Most of the professors and students in the schools as well as the heads of households in the villages, in spite of what some of them had seen, refused to believe his statement, and openly made fun of his story.

"These young lads, anywhere from twelve to eighteen years old probably, when they

saw Elisha on the road, jeered at him, as they had heard their elders do, with additions of their own, which only boys could think of. For instance, when they said, 'Go up, thou bald head,' it was in effect the modern street urchin's 'You bald-headed old liar! Let's see you go up!' And when Elisha turned on them, with the ceremonial curse, they ran away in some apprehension, if not in fear.

"At this moment, the two she-bears came on the scene. Now the Syrian bear is one of the most inoffensive of the species and will not molest human beings unless pushed into a corner or in defense of their young. It is possible that they had cubs close about, and that the boys surrounded and attacked the bears, taking out on the animals possible resentment at their discomfiture at the hands of the prophet. With sticks and stones and clubs, they proceeded to make life miserable for the bears, who naturally defended themselves, with the result as printed in the record 'and tore forty and two of them.'

"Now, of course, some of them may have been killed outright, and others may afterwards have died from the mauling they received, but I should say that the natural meaning is that they were lacerated and scratched and bit more or less severely.

"There is no question but what these

lads, and their parents and neighbors associated, as cause and effect, the insolence to God's prophet, the curse, and the adverse and unexpected termination of their argument with the bears. It is also quite clear that the record itself intends that it be so taken, and that it was the direct act of God, notwithstanding the apparently casual course of events as outlined above.

"Unless the word 'tore' has the meaning to kill, there is no evidence whatever that any one lost his life, much less is there any foundation for the harrowing pictures current some fifty years ago of ravening beasts with mouths dripping with gore, charging savagely through a mob of flying, screaming children, while on the ground behind them and around them lay the bodies of dead and dying babies. The truth is that most any of the boys involved in the scrap could have gotten away at any time.

"To me, this does not seem an unreasonable, or even fanciful reconstruction of possibilities. The use of a little common sense shows how God uses human and animal passions to serve his purposes and makes it unnecessary to defend Jehovah and his prophet from the common charge of unnecessary cruelty and vindictiveness.

"James Biggs."

Governor "Al" Smith As a Presidential Candidate

I

"Burt, Ia.

"Editors, MOODY BIBLE INSTITUTE MONTHLY:

"I have been a reader of your magazine for a number of years—although not continuously—and have always supposed that you were publishing a Protestant journal and were on the side of temperance. But now I am not certain where you stand. Governor Smith, of New York, has a perfect right to accept the Democratic nomination for the presidency of the United States; but I shall not vote for him if he should be nominated, nor do I favor a magazine that upholds him as a candidate. If enough democrats, Roman Catholics and 'wets' vote for Alfred E. Smith to elect him as president of this country, so let it be. But he will receive no help from me; neither through his church or political party—nor through any other organization which he may control. I think that the United States of America will be safer in the hands of a Protestant chief executive, than of one who has received any aid from the Pope of Rome. I believe the quotation, 'Rome always the same,' given in the lower right-hand corner of the June number of your magazine.

"My chief objection to Governor Alfred E. Smith as a candidate for any office is not because he is a Roman Catholic in his religion, but because he is an anti-pro-

hibitionist. Let us see just on which side you are. A leader in religion, politics and the publisher of a magazine, should let people know exactly where he stands. On page 472 of the MOODY BIBLE INSTITUTE MONTHLY, in 'Canonizing John Felton,' you say: 'We have nothing against Governor Smith,' which sounds very fine; but where does it place him? A person in your position should certainly know that Alfred E. Smith, governor of New York, is an anti-prohibitionist. Every person knows that he is on the side of the liquor element. Read the *Christian Herald*, May 7, page 394, article, 'Governor Smith of New York.' You are at the head of a Christian school, publishing a Christian magazine, and then say of Governor Smith, 'We admire him for the great success he has made of his life. His record as governor of New York appears on the whole to be commendable.' As an ordinary business man Alfred E. Smith may measure up to this standard; but he can not as governor of New York. He has the same right to worship as a Roman Catholic as I have to worship as a Protestant. You may not be an anti-prohibitionist; but as a religious leader you are not in the right place in assisting a politician to try to overthrow prohibition. If you are trying to gain subscribers to your magazine and students to your schools by pleasing the Roman Catholic church, you will fail; you will lose

more than you will gain. I fear no man, nor am I trying to gain any power through pleasing the Catholic church nor the friends of strong drink.

"Very sincerely yours,

"John K. Reed."

II

"Olds, Ia.

"Editors, MOODY BIBLE INSTITUTE MONTHLY:

"I read the MONTHLY from cover to cover every issue and usually indorse every word. But there is a paragraph in your editorial, page 472, which, pardon me, I can not endorse. Under the section 'Canonizing John Felton,' you say, 'We have nothing against Governor Smith, etc.' Allow me to say I think that is misleading. Not that you are to be criticized, that be far from me, but because with the newspapers, so many at least, ready to pounce upon every word of our great religious leaders, and twist them out of their proper setting, to give them a meaning never intended, is my excuse for writing as I do.

"I am confident that you do not for a moment uphold or condone Governor Smith's attitude on the prohibition law. We all have to admit that as yet prohibition has not made the progress which we so much hoped for. (But we've had only seven years in which to accomplish what

may truthfully be said to be the greatest reform movement undertaken by any nation, of our times).

"Governor Smith is an open enemy of the law for prohibition. If he shall be nominated for our next president, prohibition, or rather anti-prohibition, will be the issue and the sole ground of his nomination. I know that the Moody Bible Institute, its faculty, the editors, publishers and all connected therewith will never endorse that issue. His election would stamp this nation as repudiating the Eighteenth Amendment, and endorsing his policy. May God deliver this nation from a 'wet' president. We need a man in the White House for the enforcement of law and the overthrow of intemperance and the liquor traffic and who will openly and fearlessly announce himself as such as a candidate.

"All of which I say, not because I question your stand on this great issue, but because I fear the paragraph in your editorial to which I have referred will be misconstrued. There are or probably will be many who never read the MOODY BIBLE INSTITUTE MONTHLY but who read the newspapers with their misleading propaganda—more the pity for both—who will be led to misunderstand you. If you feel that I am presumptuous in thus writing, please pardon me.

"Believe me

"Yours most sincerely for the Moody Bible Institute and all that it stands for.
"Martha Smith."

III

"Brandon, Vt.

"Editors, MOODY BIBLE INSTITUTE MONTHLY:

"The opportunity of a life time to enlighten Protestants regarding the relations of the papacy to the civil power, has not only not been taken advantage of by the Protestant churches, but bishops, clergymen and publishers of church literature have rushed to the front in praise of Governor Smith's reply to Charles C. Marshall's letter, published in the *Atlantic Monthly*, when, as a matter of fact, Smith's letter is no reply.

"I fully realize that, because of their lust of gold and lack of moral courage, publishers of daily papers will not carry on the debate over the questions propounded by Mr. Marshall in his open letter to Governor Smith.

"Personally, I am disgusted with our church leaders for leaving Protestants in ignorance of the fact that—'One of the most glorious enterprises for the Catholic church to engage in at this day is the conversion of the United States to the Catholic faith.'

"The final paragraph to Governor Smith's letter has blinded thousands to the real issue and with the blind bishops, clergymen and publishers leading the blind, the Protestants will continue to walk in darkness. Churches, like most individuals, refuse to be of moral benefit to the world for fear of financial loss to themselves. Religion can live without a cowardly Protestantism.

"I congratulate the MOODY BIBLE INSTITUTE MONTHLY for having the courage to give to its readers what many of our

churches lack the spiritual courage to touch upon.

"Yours very truly,

"Davis Strong."

IV

EDITORIAL ACKNOWLEDGMENT

The letters published above are an encouraging testimony to the careful attention given our editorial utterances east and west. We thank God for it because it deepens the sense of responsibility we already feel, and throws us back in renewed dependence on the Holy Spirit to guide our pen continually.

When we said we had "nothing against Governor Smith," we meant in the way of personal animosity. And when we said that "his record as governor of New York appears on the whole to be commendable," we considered the observation justified by the unprecedented endorsement he had received from the New York electorate of a fourth term in office. Of course, we did not mean that we endorsed Governor Smith's views on the Eighteenth Amendment or the Volstead law. Our female correspondent from Iowa cordially admits this, and our male correspondent from the same state would have done the same had he been a more continuous reader of the MONTHLY.

We agree with both these Iowa correspondents that it would be an unhappy thing to have a foe of prohibition occupying the White House, and like them, we could not support such a candidate if there were any alternative. But we believe with our correspondent from Vermont, it would be a more unhappy thing to have a representative of the papacy occupying the White House. We believe this because the people of the United States are intelligent on prohibition and know its foe, the liquor interests, while they are not equally intelligent on the papacy, or equally aware either of its power or its purpose to subjugate all civil governments to its claims.
—Editors.

WHAT IS IN THINE HAND!

Shamgar had just an ox goad,
David had but a sling;
The widow only had two mites—
To her Lord, to bring.
Dorcas had just a needle,
A woman, a little oil;
While Mary had some ointment
To use in godly toil.
A little lad, so humble, with
Five loaves and fishes two,
Gave them to the Master, and
Fed five thousand—not a few.
You say, "I have so little
To serve my Lord and King."
But you may rest assured of this,
He'll increase what you bring.
—Edward L. Jeambeck.

If we are going to get salvation, we have got to get it upon God's terms and not upon our own; and that is why I fear that a good many people will not get it—simply because they can't have their own way about it.—D. L. Moody.

Peppery Peps For Thinkers

By Dr. Robert L. Selle, Pastor First Methodist Church, Rogers, Ark.

IT isn't any farther from earth to heaven than to hell. Think!

That whale was better off without Jonah than with him. Think!

Had my mother been a flapper I would say that I had always been an orphan. Think!

Marriage ceremonies are about as common in some places as divorce suits. Think!

If you are pleased with your pastor and his work, tell others; if not, tell him. Think!

What kind of work would your church do, if every member in it were just like you? Think!

With but a single hope, the world is in a lurch; that one and only hope, is in a Christ-like church. Think!

Sometimes when a pastor preaches against sin, some of his members accuse him of personating them. Think!

If a few of the big ducks in the booze puddle should be trapped, the little ones would hike for dryland. Think!

If your membership is not in the church where you can do the most good, it is not in the right church. Think!

"Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." Think!

There isn't a skunk in the world today that would claim kin with the modernist who teaches that he descended from a lower order of beings. Think!

Yes, bootlegging can be stopped easily by penalizing equally the derelict officer, the drinker, the peddler and the maker with five years in the penitentiary for each offense without pardon or parole. Think!

Speaking of religious leaders, a now sainted Methodist bishop once said he would rather follow leaders like John Wesley, Adam Clarke, Richard Watson and others who had lived holy lives and died well, than modern leaders who were yet alive because it was not certain where they were going. Think!

I can't love my neighbor to the fullest extent unless I am attuned to the love of God. I don't deny that the agnostic can be a good man, but it is the highest of all to look to God.—Prof. Michael I. Pupin, Columbia University.

1 Corinthians 1:28—"Notice that all the men whom Christ called around Him were weak men in a worldly sense. They were all men without rank, without title, without position, without wealth or culture. Nearly all of them were fishermen and unlettered men; yet Christ chose them to build up His kingdom. When God wanted to bring the children of Israel out of bondage, He did not send an army; He sent one solitary man. So in all ages God has used the weak things of the world to accomplish His purposes."—D. L. Moody.

Moody Bible Institute Monthly

Missionary Department

William H. Hockman

AN INVITATION TO OUR FRIENDS

The editor of this department will be truly glad to receive suggestions from our readers as to how the interest and usefulness of these two pages can be increased. Will you not kindly let us know what kind of material you find most helpful? And will you not feel free to offer suggestions for improvement? Any communication along this line will be gratefully received.

CONCERNING MISSIONARY TRAINING

Should missionaries be educated? Occasionally we meet individuals who hold to the opinion that education for prospective missionaries is so much valuable time and effort wasted. The life and service of the missionary is conceived of as being such an extremely simple and elementary character that all the essential ministrations can be discharged just as well, or better, by persons who are not embarrassed by overmuch learning. There are certain missionary agencies that discourage their applicants from pursuing any special course of training, and urge them to hasten directly to the field, arguing that the need of the perishing is so desperate as to make all delay criminal, even delay for a short Bible school course. Persons called for foreign service from the shop, or office, or farm, are urged to proceed directly to the field, trusting the Lord to impart to them by immediate gift all such fitness and qualification as may be required.

An Educated or an Illiterate Ministry?

It is quite apropos, in this connection to raise the question as to whether the Christian ministry in the *homeland* should be educated or not, for the two questions have much in common. It seems to be almost universally agreed that, whatever ministry may be rendered by untrained laymen, the church and the community need Christian leaders and teachers of large vision, broad sympathies, profound learning, and, above all, a deep and thorough knowledge of the Word of God and the history and traditions of the church. It is to be observed too that our laymen are seeking to increase their usefulness by special courses of study or training, so as to become more efficient Sunday-school workers, church leaders, and soul-winners. Never in the history of Christendom has there been a time when Bible schools and Christian training institutions have multiplied so rapidly as at the present day. And these institutions, or correspondence schools, minister largely to those who expect to serve as the rank and file of the

church, only a lesser proportion entering the regular ministry or becoming foreign missionaries.

The Missionary's Life Not a Narrow One

Does anyone conceive of the missionary's life as being a very narrow inconspicuous one, with a ministry limited to a few simple things like tract distribution and street preaching? Pray get in touch with some real live missionaries and learn something of the bigness and astonishing variety of their task! The average missionary, in the very nature of the circumstances, easily becomes the most conspicuous person in the whole community. He has opportunities and demands that call for a variety of gifts and knowledge that would frighten his friends in the homeland. He has to meet the keenest minds,



Father Luis Montano, dominicano and C. A. Patton, missionary in charge, Cuzco, Peru.

whetted by ancient and profound philosophies; advise and counsel men in high social and political position. He must solve the most intricate knotty problems; minister to all sorts and kinds of ills, of heart, mind, and body; instruct the infant church; train a native ministry; combat an incoming tide of Western materialism and Bolshevism; and act as Ambassador-in-General, of both the kingdoms of earth and the kingdom of heaven.

Who Is Sufficient for These Things?

No one in the wide world stands more in need of special grace and distinct spiritual gifts than the missionary of the Cross. But experience has amply demonstrated that he at the same time needs a goodly supply of ordinary common sense, and a heart and mind well developed and experienced in the things of life. It is just as unfailingly true on the mission field as elsewhere that the man of large caliber renders a large service, while the man of small capacity accomplishes less.

Where Does Education Come In?

What is education? We have in mind, not the accumulating of a useless stock of meaningless information or certain forms of superficial culture, but the development of those native powers and capacities with which God has endowed us, and which He very evidently intends that we should use for His glory. A poor, anemic, flabby physical body could scarcely be admired as God's ideal, nor could it render the service our Creator has planned. Just so, an undeveloped mind likewise comes far short of the full life that divine endowments have anticipated. As to just *how* our missionaries become educated, in this true sense, is not our purpose just here to discuss; but we plead for a wider recognition of the value of that spiritual and intellectual growth which means true Christian culture.

TRIUMPH IN PERU

Rev. C. A. Patton (M. B. I. '14) sends us the following interesting story from

Cuzco, Peru, South America. "It was 5:00 a. m. on Monday morning, January 3, 1927, that we were awakened by strange voices in front of the mission house. After listening a few minutes Mrs. Patton arose, and upon looking out announced that a priest in black and white robes with suitcase in hand was talking with one of the workmen. I dressed hurriedly and went downstairs to inquire what he might want. After the customary salutations I waited a moment for an explanation for his presence in the place of the heretics. I will not attempt to analyze my reaction to his simple statement, 'I want to become a Protestant, and would

like to come and live with you.'

Thirsting for the Truth

"Never did a thirsty traveler in the desert drink from a refreshing stream with more satisfaction than Father Luis Montano, who tarried for hours that morning at the fountain of living water, drinking in the precious truths of Him who satisfieth the longing soul. After our midday meal a small prophet's chamber was arranged, the necessary clothing provided, and a hair clipping performed. Then Father Luis Montano passed into history leaving in his place Senor Manuel Montano, a civilian.

"Senor Montano is a Bolivian with some Italian heritage. During his six years of study in Lima he gained the title of Doctor of Philosophy, and received his solemn vows for a life of poverty, chastity and obedience. His refusal to accept all the interpretations of his professor and his occasional discussions of different points,

called forth a warning from his instructor that he must not continue in such ideas, for they surely would lead him into heresy. All during his stay in the convent he secretly obtained and read some evangelical literature, which opened his eyes to the falsehood of some of the doctrines of his church and helped to strengthen his conviction for the truth. Finally he reached the place where he realized that to remain in the Roman Catholic church would mean the denial and surrender of his convictions. Serious abuses bore down upon him until his life in the convent became unbearable and he fled from his cell for freedom.

A Severe Test

"A short time after leaving the convent he received a letter from his father, who is a lawyer and politician in Bolivia, demanding that he return at once to the priesthood, and if he refused to do so he would no longer be recognized as a son. The following is a translation of part of the letter he sent in reply to his father's demands. After explaining fully his reasons for leaving the Roman Catholic church and declaring his faith in Christ and his acceptance of the truth that the just shall live by faith he wrote: 'If for these firm convictions you deny me and say that I am not your son, I can only resign myself to your decision and confide in Him who inspired the song of David, "When my father and my mother forsake me then the Lord will take me up." I rest my heart in the precious promise of the Saviour who said, "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time and in the world to come, life everlasting."'"

SOME LIGHT ON MEXICO

We are fortunate in being able to present herewith a portion of an address delivered by Prof. Andreas Osuma before the annual meeting of the Board of Missions of the Methodist Episcopal church, South. Professor Osuma is a graduate of Vanderbilt University, and has served as Commissioner of Education in Mexico. He is an active Christian layman, and speaks from intimate first-hand knowledge of the church and missionary situation.

Political and Social Conditions

"To protect human life and improve conditions among the masses of the people in Mexico by giving them a chance for education and for ownership of the lands of the country, is the real purpose of the new constitution in Mexico. There are many people who believe that the main question before the Government of Mexico today deals with property rights, but in that they are mistaken. Because I know the American people and because I know Mexico, it pains me that such an idea should be prevalent here. There is another phase of the question that is much more important than that of property rights—that is liberty. Mexico is simply trying to guarantee to her own people, life and liberty—a government of Mexicans, for Mexicans, and by Mexicans.

"The people of Mexico are a mixture

of the European races and the native Indians and therefore there is no race problem in Mexico. The main question in that country has always been a question of all opportunities for the higher classes and no opportunities for the masses. Ninety per cent of the people of Mexico belong to the lower classes and these are the ones that have always been exploited for the 400. These are the people who have lived in ignorance and superstition, hunger, barefoot, and in rags, whose only right in life is to slave under a regular mediaeval system of peonage for the upper classes. No matter what government has held sway in Mexico the conditions of the common people have remained unchanged—they have always been neglected and poverty stricken.

"The R. C. Church Has Failed"

"The conditions of the masses in Mexico do not bear out the claims of the Roman Catholic church that she has protected the native classes. To the church was entrusted the task of caring for the masses, but after 100 years of independent government in Mexico the conditions of the masses have not improved and the system of peonage still continues. To the church was entrusted the task of educating the masses, but after 100 years of effort seventy-eight per cent remain illiterate.

"The very fact that the church has failed, that the people were still sunk in poverty, ignorance, superstition and slavery, awakened the Government to the necessity of overthrowing the old system and making laws for the protection of its own people.

"The constitution calls for reform along three lines. The first of these is education. That progress is already being made along this line is shown by the fact that 400,000 Mexican children are in school today. Second, economic conditions are sought and the constitution requires the paying of a living wage, reduction of hours of labor and a chance for an education among employees. Third, property holding by the common people. The new law orders the breaking up of large estates so that the people may be given a chance at ownership of the lands of the country.

Misrepresentations

"All these innovations have caused dissatisfaction as they have necessarily brought about all kinds of readjustments in lives. The Government of Mexico does not intend to confiscate private property without paying for it, although this idea has come to be believed in many parts of America. Some people have refused the prices offered by the Government, but never has property been seized. Such statements are misrepresentation. Some of the land in Mexico was found to be in the hands of foreigners who had bought large tracts for something like ten cents an acre and had never had any intention of developing it. Much of it was in the hands of large land owners. It is the purpose of the Government to see that such large tracts are divided so that the people may have an opportunity to share in the development of the country's natural resources.

"It is no easy thing to establish a government, and I bespeak the sympathy, un-

derstanding and patience of all right-minded people for Mexico in her attempt to solve her political, economic and religious problems.

"The sentiment toward Protestants is undergoing a decided change in Mexico. This is probably due to the fact that the Catholic press has been compelled to print every action of the Protestant churches and every remark of individual Protestants in regard to the situation in Mexico. This was probably done as anti-Protestant propaganda, but the result has been exactly the opposite and Catholics in Mexico today are decidedly friendly to the Protestants. I myself have not been attacked by anybody for several months.

A Recalcitrant Hierarchy

"The Roman Catholic church which is fighting the new Government and the separation of Church and State in Mexico, thought it could count on the Catholic people in Mexico to uphold it in the fight. When it came to the test, however, it was found that only twenty per cent of the masses would obey the hierarchy. Then the church withdrew the priests, believing that at least ninety-five per cent of the people would by this action be drawn to support the hierarchy. But again the church was mistaken. The majority of the people in Mexico have proved that they can continue to be good Catholics and go right on worshipping without any priests at all. About 2,500 Mexicans belong to the Y. M. C. A., a Protestant organization, and ninety per cent of these men are registered as Catholics. When the strife grew bitter the church ordered all Catholics to withdraw from that organization, but to their surprise only eight or nine obeyed the command.

"In order to insure the separation of Church and State the present constitution was enacted and each measure was to correct some existing evil and to check the political activities of the Roman Catholic church. These laws were never aimed at the Protestants, but Protestant churches in Mexico naturally had to fall under the same laws of the land. That it was the Catholic instead of the Protestant church whose activities were to be curtailed by the laws is proved by the fact that when the laws were passed and the Protestants went immediately to see what they should do, then both Carranza and Obregon said plainly: 'They were not meant for you, you have tried to keep the law.' When Calles made his first public utterance about the enforcement of the constitution, he said there was no complaint against the non-Catholic churches as they had done much for the cause of education.

Solution of Protestant Difficulties

"Probably the best way for the church to hold its property in Mexico is to register it with the Government, thus nationalizing it under the clause in the constitution which guarantees that under such conditions church buildings shall be used by the people for the cause for which they were erected. This is what the different denominations are doing in Mexico.

"The laws forbidding a church to run a primary school had to be strictly enforced by the Government in view of the

(Continued on page 605)

Moody Bible Institute Monthly

Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

FREE DISTRIBUTION OF GOSPEL LITERATURE

At the thirty-third annual meeting of the Bible Institute Colportage Association of Chicago, the secretary reported that 226,986 Colportage books, 137,477 Evangel booklets, 380,246 Scripture portions, 992,633 gospel tracts had been published during the past year. Four hundred thousand pieces of gospel literature were distributed free in hospitals, lumber and mining camps, prisons and jails and among southern mountaineers. Henry P. Crowell, Thomas S. Smith, A. F. Gaylord and William Norton were elected directors for the ensuing year.

THE UNIVERSAL BOOK

Is the appeal of the Bible limited in its scope, or is it a universal Volume? On this point *The Globe* welcomes the opportunity to declare its position again frankly, as it has done in the past.

What is its "editorial viewpoint" in religion? It is the "viewpoint" of the Bible. *The Globe* takes its position with countless millions of the human race through the centuries, including many of the most distinguished leaders in the arts and sciences and literature, as well as with multitudes of the common people, in believing that this Book is unique, the very Word of God. Civilizations, great nations, and cosmopolitan cities have risen and lived on in power and prosperity when they honored and obeyed this Book. Civilizations, nations and cities have gone down to destruction and oblivion when they have turned their backs on this Book and on the God whose revelations are alone found here. This is a matter of history and fact, not of opinion.

Have most great cities and cosmopolitan dailies now got beyond the Bible? It is to be feared that many have. What may be the consequence of this is a matter concerning which one may well have fear also. For God makes inescapably plain the consequences of rejecting Him and rebelling against His will and His laws.

The Globe believes that we have not outgrown the Bible or Christ. It intends to continue to bring before its readers the inspired teachings of the only Book possessed by men that reveals the will of God. It intends to bring before its readers the grace of God, freely offering to lost men salvation from sin and the second death through the sacrificially shed blood, and death, and resurrection of the Son of God. If it was not beneath God's dignity to give us this Book, and if He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," then *The Globe* believes it is not beneath the standing and service of a cosmopolitan daily to make these facts known.—*Toronto Globe*.

THE BELGIUM GOSPEL MISSION

Mr. and Mrs. Ralph C. Norton, the directors of the Belgium Gospel Mission, in their annual report, speak of the splendid development of the colportage and evangelistic work in Belgium. In the two and a half months of open air campaigns 200 meetings for adults were held in different centers, and 55 meetings for children. Often a crowd of 500 gathered to hear the messages and the gospel songs. It is estimated that 75,000 people were reached, ninety-nine per cent of whom had probably never before heard the gospel. During this campaign 2,750 New Testaments were sold, besides many thousands of tracts and Scripture portions which were given away.

During the year eight new preaching posts were opened up, so that thirty-five are now being filled. In addition to the open air campaign, 102 meetings were held in tents, 5,695 in halls, and a total of 6,147 sermons, gospel addresses and Bible lessons were given.

SOME OBSERVATIONS ON THE FARMER'S PROBLEMS

The farmer's problems are basic problems. They should be of deep and lasting concern to every American citizen. The prosperity of the nation as a whole is built upon the prosperity of the farmer. His products are indispensable to the nation. When he is crippled and embarrassed, the progress of all our people is halted. The farmer has more difficulties confronting him than any other class of producers. He is at the mercy of the elements. He has to wage unceasing warfare against insect pests. He has to continually build up the soil. Over production means no market or market at a loss. When the market is high he has little to sell. When he has much to sell the market is low. To produce a lot of splendid stuff as the result of a heavy money investment, a heavy toil investment, and then see his stuff rot, or see it sold below cost, must be one of the most heartbreaking experiences of life. He buys in the highest market and sells in the lowest. He is in large measure at the mercy of weather conditions, the ravages of insect hordes, the money lender, and the buyer who can afford to wait until the farmer in desperation is willing to take anything which may be offered. The farmer faces the weather problem, the insect problem, the soil problem, the production problem, the distribution problem, the tax problem, the interest problem, the labor problem, and in addition to all these things every other kind of problem that every other kind of person has to face and meet. He deserves our thoughtful attention. He deserves our highest consideration and our most sympathetic co-operation.—*United Presbyterian*.

DEVELOPMENT OR DEBAUCHERY

Japanese can teach Americans some things, though there are not many people in this country who will admit it. Here is what a Japanese village did in order that its children might be educated: "In order that their children might go to school, a village of 1,600 souls decided to stop drinking and use the money spent on 'sake' for education. They stopped; the brewers went out of business in the interest of the town; banks loaned them money (of course they would), and they got their schools! Asked how they felt without their wine they replied, 'Five years from now we will have forgotten we ever drank.'" Such sacrifice as this for education might well be emulated by the people of any country. America has done much in this direction, but there is much more that can be done. A people that are as anxious as are the Japanese to secure secular education will not be hard to reach with religious education. We can furnish it if we will. Shall we do it?—*Southern Presbyterian*.

DES MOINES UNIVERSITY

The Des Moines University (Iowa) has now become the property of the Baptist Bible Union of North America, and will be conducted in harmony with historic Baptist principles as a Christian school of higher learning, where the Bible will be given its place as the divinely-inspired and infallible Word of God.

The following are the trustees: president, Dr. T. T. Shields, Toronto, Can.; vice-president, Rev. H. O. Meyer, Des Moines, Ia.; secretary, Miss Edith M. Rebman, Chicago, Ill.; Rev. Paul Riley Allen, Keokuk, Ia.; Guy H. Fish, Des Moines, Ia.; Dr. Frank Foulk, Des Moines; Rev. H. G. Hamilton, Austin, Minn.; Dr. J. W. Hoyt, Chicago, Ill.; Rev. R. F. Jaudon, Kansas City, Mo.; Rev. R. T. Ketcham, Elyria, O.; Rev. Robert Kinney, Eldora, Ia.; R. S. McCurdy, Grand Rapids, Mich.; E. A. Roberts, Cleveland, O.; Max Schimpf, New York, N. Y.; Rev. Minor Stephens, North Platte, Nebr.; Dr. O. W. Van Osdel, Grand Rapids, Mich.; Thomas Urquhart, Toronto, Canada; H. A. Wiloughby, Grundy Centre, Ia.

Every trustee is a Baptist, and a subscriber to the confession of faith of the Baptist Bible Union, and every member of the faculty is a fundamentalist, the most of them being Baptists.

Des Moines has a campus of about eighteen acres, eight buildings, and a student body of about six hundred. The university has the following departments: College of Arts and Sciences; College of Education; College of Engineering; College of Pharmacy, and the School of Fine Arts.

Des Moines University authorities desire the world to know that there is now a Baptist institution in which evolution will never be taught, and considered only that its fallacy may be exposed; where no professor or instructor will be permitted to teach the second time, who denies the divine inspiration and authority of the Bible, or calls in question any doctrine of evangelical faith.

For fuller information, address

Edith M. Rebman, secretary, Des Moines University, Des Moines, Ia.

A CATHOLIC OPINION

Rev. James M. Gillis, of the Paulist Fathers' Roman Catholic Church in New York, editor of the *Catholic World*, a monthly magazine, predicts in that publication that "Governor Smith will never be president of the United States." The editor says:

No Catholic, Democrat or Republican, wet or dry, will be president; not yet. The entire country is agog over the prospects of Governor Smith's being nominated and elected, but really, there is no more probability of his occupying the White House than there is of my succeeding to the throne of the Akhoond of Swat. . . Bigots in the South and elsewhere are going to

knife Smith, and then explain that they did it not because he is a Catholic (heaven forbid that they should be intolerant), but because he is a wet, or to use their own extravagant epithet, a nullificationist.

We quote this matter because it is in accord with the opinion of highly intelligent political observers in the East and South. An able judge of a high court five hundred miles east of Chicago told us six weeks ago that if nominated Smith would be the worst beaten candidate for the presidency for a generation.

Father Gillis says the New York governor would have against him the massacre of St. Bartholomew's Day, the Spanish Inquisition, and all European history that can be tortured into discredit of Catholicism. More than this, who can doubt that the ignorant would fear Rome's domination? Of all prejudices, those of a religious character are the most intolerant and the most persistent.—*Chicago Journal of Commerce*.

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THE POINT OF PERIL

No informed and earnest Christian can fail to realize that the Christian church is today assailed by one of the most powerful, numerous, determined, antagonistic and shrewd forces that has ever appeared in the history of Christianity. Notwithstanding all this, the point of peril does not lie in the opposing enemy, but within the church itself. There are within the church today parties and persons whose personal faith in Christ and His Word may not be questioned, and yet whose attitude toward the enemy is a deadly passivism. That attitude is one of conciliation, and this is impossible. Right and wrong, truth and error, faith and unbelief, Jehovah and Baal, Christ and Belial cannot be reconciled. Here compromise is vicious and impossible, the divine call is for absolute and clean-cut separation, and defiant antagonism, and the great Head and King of the church will fellowship with nothing else.—*The Presbyterian*.

INTELLECT OR EMOTION

Seven thousand teachers who recently met in a state convention represented every grade of the public-school system, from the first grade to the state university. The subjects discussed ranged all the way from higher mathematics to the correct style of a teacher's dress, the proper light and ventilation of a school building, the right way to teach history and the wrong way to teach music.

But of all the subjects discussed, none aroused so much interest as the statements made by many speakers about the value of educating the mind as compared with the education of the emotions. Intellectual brilliancy, said one speaker, may fail entirely when it comes to a necessary decision as to the right way to behave. Of what use, said another prominent psychologist, is the training of the mental faculties to master abstruse problems of mathematics, or to memorize whole books of history, if at graduation the student has no right emotions when he thinks of his fellow-men? Or what is the use of long and detailed intellectual acquirements if, in the end, the emotions have lain dormant, and the stu-

dent graduates with no right feeling toward other nationalities? Or if, after several years of intensive study in a school and university, he comes out into the world believing in war as a solution of national jealousy?

The criticism made oftenest was that our educational system cultivates mental brightness but neglects the study of the heart. And more than one teacher quoted the well-known passage in Rousseau's *Academy of Dijon Essay*, which took the first prize, and in which he says, "Education does not make a man good; it only makes him clever, usually for mischief. Feeling is more trustworthy than reason." Of course, Rousseau meant by that what these modern teachers are trying to get at, namely, that cold reason and intellect, not warmed by the emotions of the heart rightly directed, are not the goal of a truly educated man.

After all, it is a hopeful sign if the teachers of this country are being directed to the essentials of what an education is supposed to give a student. The accumulation of facts may be necessary and useful, but the proper training of the emotions that make men and women do as they should in the world of conduct, is certainly of more importance than learning how to weigh the planets or give the correct dates of the Napoleonic campaigns. It will always be true that right conduct is of more importance to the world than mental brilliancy, and the way men treat one another is of more concern than the ability to discuss the different theories of abstruse mathematics.—*Christian Herald*.

HIS INVESTMENT

One Sunday morning some fifteen years ago a middle-aged man took his accustomed seat in church a little reluctantly, for he saw that the service was to be conducted by the assistant pastor, a young man in whom he had discovered no special gifts of mind or grace of delivery. It promised to be a dull morning.

But the young preacher read briefly from that impressively simple last chapter of John: "Simon Peter, Son of Jonas, lovest thou me more than these?" "Lord, thou knowest that I love thee." "Feed my lambs." And in that command of Christ he found the text for a sermon that was merely a plea for the Sunday-school—a plea for teachers, especially for educated men, capable of handling boys.

It was a simple address, but made with so much earnestness and sincerity and with such evident depth of feeling that to the half-unwilling listener in the pew it came with almost the force of a direct personal call from the Master Himself. So vivid was the impression that, although he tried to think of valid reasons why he should hold back, that inexorable question, "Lovest thou me?" and the inescapable command, "Feed my lambs," kept whispering in his ears. At the end of the service he went up and offered himself as a teacher.

They gave him a class of high-school boys; fine young fellows, but high-spirited and full of mischief. The lesson papers that they were using were antiquated and dull, and the boys had fallen into a listless and unreceptive attitude of mind. It took

time and thought and work to put new life into them, but the man did it. He was an educated man, an unusually interesting talker, and he possessed the rare gift of being able to make others see the pictures in his own mind. He encouraged the boys to apply the lessons of the Bible to affairs of the day, and he discussed freely with them matters of business ethics, capital and labor, and politics and education and sport; and at least once a week some of them were pretty sure to call at his house and spend the evening with him in the little shop where he found his diversion in wood-working; and on Saturdays there were often hikes in the woods or brief camping trips.

It was not all plain sailing. There were doubts and discouragements, so that the man sometimes questioned whether he was really accomplishing much; but when the news came that we had entered the war, and the call went out for volunteers, he had his reward, for before the class met again ten of the twelve members had offered themselves to their country.

The teacher would be the last man to attribute their action to anything that he had said or done, but those who have seen the attitude of his "old boys" toward him know better. They know that the years he has spent as a Sunday-school teacher have been the most profitable investment of his time that he has ever made—profitable to him, in that it has kept him young in his interests and outlook; profitable to the boys, to whom he has given that vision without which the people perish; and profitable to the community for which he has raised a crop of men.—*Youth's Companion*.

THE WRONG TIME FOR THE PLEA

President John Grier Hibben and "nearly half the Princeton faculty," to quote from the Associated Press dispatch, have come out with a new appeal for a reconsideration of the settlement of the allied debts. The basis for the appeal, a disavowal of the "desire to impose tremendous burdens of taxation . . . on friendly countries which are struggling to regain their strength," is nothing new, but it comes at the wrong time to make converts to the viewpoint it supports.

For this is tax time for the average citizen. He is paying his income tax and his state and special assessment taxes, if a property owner, at this time—and what is more, he is really paying them. He has read enough of the discussion of the debt settlements to know that a very large proportion of the sums due this country are for goods and loans contracted after the signing of the armistice. He knows likewise, that many millions of private loans for German, French and other European industries have been sold in this country of late and that other flotations are likely to follow.

He likewise knows on the authority of American bankers conversant with the subject that one of the chief troubles with the French federal budget in the past has been, not the question of levying the taxes, but of collecting them. His reasoning may be devoid of any sympathy for the nations

across the Atlantic, but he cannot see why large appropriations should be made for army and naval purposes, and disarmament proposals spurned or evaded by the very nations who would receive the greatest benefit from the debt revisions. And with his own income tax check about to be placed in the mail, he is emphatically of the opinion that "a debt is a debt and ought to be paid."

When all is said and done, it is the opinion and voting power of the Main street multitudes, rather than professional pleas, which will decide the debt attitude for this country.—*Chicago Evening Post*.

TIME

When the morning sun is bright,
When the stars come out at night,
Whether fair or dark the day,
Under skies of blue or grey,
Whatsoe'er the place or clime,
It is always praising time.

Farthest East or farthest West,
Faith is still the surest test;
North nor South can change the need,
Word, nor vow, nor claim, nor creed;
Lifting hearts to heights sublime,
It is always praying time.

—L. Mitchell Thornton.

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"RIGHT NOW"

A boy of eighteen was considering the matter of becoming a Christian. His mind was quite upset. On one hand were the attractions of worldly pleasures, and on the other the great opportunities and benefits of the Christian life. He saw clearly his need of Christ, but hesitated. A friend said to him, "When would be the right time to make your decision, next year, in five years, or next month?" The boy looked thoughtful and then answered, "*Right now.*"—*Work That Wins.*

* * *

"SO GREAT" SALVATION Hebrews 2:3

This salvation is "so great" because of the splendor of its outlook. In seeking to comfort a young doctor who was dying, I said to him, "Doctor, the past is all answered for in the atoning death of Christ; the present is all provided for in His shepherd care; and the future is all secured in His coming glory." I related this, and an old lady going out was asked, "I hope you have got a blessing." "Blessing!" she exclaimed in a quavering voice, "The past is all answered for; the present is all provided for; and the future is all secured. *I have three good pillows on which to sleep tonight.*"—F. E. Marsh.

* * *

FORGIVEN DEBTOR PAYS IN FULL

Samuel Harris, of Virginia, shortly after he had begun to preach, was informed by one of his debtors that he did not intend paying him the debt owed "unless he sued him."

Harris left the man's presence meditating. "What shall I do?" said he, for he badly wanted the money. "Must I leave preaching and attend to a vexatious lawsuit? Perhaps a thousand souls may perish in the meantime." He turned aside into a wood and sought guidance in prayer. Rising from his knees, he resolved to hold the man no longer a debtor, and at once wrote out a receipt in full, which he sent by a servant. Shortly after the man met him and demanded what he meant. "I mean," said Harris, "just what I wrote." "But you know I never paid you," replied the debtor. "True," Harris answered; "and I know you said that you never would unless I sued. But, sir, I sued you at the court of heaven, and Christ has entered bail for you; I have therefore given you a discharge." "But I insist matters shall not be left so," said the man. "I am well satisfied," replied the other. "Jesus will not fail me. I leave you to settle the account with Him at another day. Farewell." *This operated so effectually on the man's conscience that in a few days he came and paid the debt.*—H. T. Williams.

WESLEY'S COW SERMON

One day John Wesley was walking with a troubled man who expressed his doubt as to the goodness of God. He said, "I do not know what I shall do with all this worry and trouble." At that moment Wesley saw a cow looking over a stone wall. "Do you know," asked Wesley, "why that cow is looking over the wall?" "No," said the man who was worried. Wesley said, "The cow is looking over the wall because she cannot see through it. That is what you must do with your wall of trouble—look over it and above it." *Faith enables us to get above circumstances and look to Christ who is over all, blessed forever.*—From *Wonderful Word.*

* * *

COURAGE AN ESSENTIAL REQUISITE FOR LEADERSHIP

When Dr. C. F. Deems, of New York, wanted money to pay off a debt on his church, he called on Commodore Vanderbilt. "Are you going to preach what I want to hear?" asked the old man sternly. "I shall try to preach acceptably," answered the clergyman. No sooner had he said the words than he realized that they lacked the spirit of his Master, and added quickly, "I shall preach the gospel as I believe and understand it, and if you have any special sins I shall be most likely to preach against them." "Humph," said the Commodore, and ended the interview. The next day he sent Pastor Deems a check for \$50,000 *for not being afraid to do his duty.*—Abbie C. Morrow, in *S. S. World.*

* * *

MY FATHER KNOWS

In one of the public schools of a large city, while the school was in session, a transom window fell out with a crash. By some means the cry of "Fire" was raised, and a terrible panic ensued. The scholars rushed into the street, shrieking in wild dismay. The alarm extended to the teachers also, one of whom actually jumped from the window. Among hundreds of children with whom the building was crowded was one girl, among the best in the school, who, through all the frightful scene, maintained entire composure. The color, indeed, forsook her cheeks; her lips quivered, the tears stood in her eyes; but she moved not. After order had been restored, and her companions had been brought back to their places, the question was asked how she came to sit so still, without apparent alarm, when everybody else was in such a fright. "My father," said she, "is a fireman, and knows what to do in such a case, and he told me if there was an alarm of fire in the school I must just sit still." What a beautiful illustration of faith! "*My father told me so, and my father knows!*"—*Conference Herald.*

WHERE SHE FAILED

"You must not only give up, but you must give up and take on," a Christian minister told a woman of the world who decided to give up certain indulgences. After a short time she wrote to him, saying: "I'm going back to my old life, because I found the new one didn't work. I found myself, after forming my new purpose, growing cross with my children, and irritable to my husband, so I just gave it up." *The trouble with her was that she gave up, but didn't take on—Christ.*—J. Wilbur Chapman.

* * *

JOHN WESLEY'S TEST FOR PREACHERS

John Wesley used to ask two questions of his young men whom he had sent out on probation to preach. The first was, "Has anyone been converted?" and the second, "Did anyone get mad?" If the answer was "No," he told them he did not think the Lord had called them to preach the gospel, and he sent them about their business. *When the Holy Ghost convicts of sin, people are either converted or—they don't like it and get mad.*—D. L. Moody.

* * *

HERCULES DRAWING HIS BOW UPON THE SUN

(Luke 18:1; Luke 11:8; Matt. 11:12; Gen. 18:23-33)

There is such a thing as "taking heaven by storm." God honors a heroic faith, a faith that will not be denied. It is told us in one of the legends concerning Hercules that he one time drew his bow upon Apollo. Apollo, you may recall, was the god of the sun. The circumstance surrounding this bold and seeming rash adventure was occasioned by the oppressive heat of the sun that beat down upon the head of this daring hero while he was being detained upon the ocean shores for the lack of means to sail the seas. So oppressively hot did the sun's rays become that Hercules made emphatic his demand for moderation by drawing his mighty bow upon the sun-god. The intrepid courage of the hero won for him the admiration and good-pleasure of Apollo, who both honored his request and furnished him with the necessary equipment for the voyage he wanted to make. What other lesson is this than that which Jesus taught, namely, that *heaven itself gives way to the saint who thunders at its door His righteous will.* If an ungenerous, selfish, heartless neighbor, for whom a little fleshly repose outweighs a friend's dire distress, could be induced to grant a sorely needed favor by sheer persistence that would not brook denial; if a defenseless widow's persistent appeal can wring from a hard hearted, unscrupulous judge her heart's desire, how much more will our petitions, if likewise faithful, secure the thing we ask from God, who in character is the very opposite of the indifferent neighbor and the godless judge. If I must storm at heaven's door, "as if his mercy were clean gone forever," the plain teaching of the parables of importunity is that *the difficulty is not with God but with myself.*—W. E. Biederwolf.

Moody Bible Institute Monthly

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. La Salle St., Chicago.—Editors.

THE TRIUMPH OF CHRIST

H. E. M., Boston, Mass.

Questions: (1) Was the prophecy of Genesis 3:15 literally fulfilled at the Cross? (2) Is there any relation between Matthew 12:29 and Colossians 2:15?

Answers: (1) This verse contains two specific prophecies, instead of one. Satan was to "bruise the heel" of Christ, that is, only partially injure Him. This he did by bringing about His crucifixion. But Christ, "the Seed of the woman," was to bruise Satan's head, that is, completely destroy him. This work began upon the Cross, but the final judgment of Satan will not occur until after the millennium (Rev. 20:10). (2) Each records victory over Satan and his kingdom.

APPROPRIATING GOD'S GIFTS

S. H. C., Newburg, Ind.

Question: In the light of Numbers 32:5 with Genesis 15:8 and Deuteronomy 1:7,8, how do you interpret the conquest of Canaan?

Answer: The conquest of Canaan under Joshua, at the command of God, was not a wanton destruction of the inhabitants, but the taking possession of an inheritance (Num. 32:18,19). God had given this land to Abraham and his descendants and now the time had come for them to dispossess the unworthy and unlawful owners. The extermination of the Canaanites was also a judgment upon them for their gross iniquity.

GOD'S JUSTICE AND MERCY

S. L., McPherson, Kan.

Questions: (1) Is there any contradiction between God's justice, or righteousness, and His mercy? (2) Is there a law which has authority over God himself which He must obey in order to obtain the right to show mercy and forgive the sinner?

Answers: (1) None whatsoever. For example, God is dealing righteously when He punishes sin. He could not do otherwise. Hence the sin of the world must be atoned for. God Himself, in the person of Christ, did this for us; hence God can righteously show mercy and pardon our sins. (2) Since God's laws are those of His own making, He, therefore is both subject to them and superior to them. He cannot set them aside and by a fiat forgive sin, for sin is of such a nature that only upon the basis of the law of an adequate atonement is it possible for God to forgive sin.

MINISTERIAL QUALIFICATIONS

K. I. S., McLeon, N. Y.

Question: A man who was once in the ministry turned aside to farming, and

later fell into the sin of adultery, from which sin he was delivered. He is a good preacher and desires to take up the active work of the ministry again, but doubts whether he is a saved man or whether he has committed spiritual suicide. Is he lost? Is there forgiveness for him? Should he proceed to take a church and labor for the kingdom of Christ?

Answer: If he is in doubt about his own salvation, how can he be successful in leading other souls to Christ? So long as he is in doubt about this matter, and in doubt also about the leading of God's Spirit, he ought not to take charge of a church. The first thing is to make certain of his own salvation by meeting the conditions as revealed in God's Word. As to his sins, if he truly repents, God will pardon.

HOW SAVED

E. B. T., Portland, Ore.

Question: Are we not saved by grace, instead of by faith (Eph. 2:8)?

Answer: Salvation is of God. Only by God's grace and power can men be recreated and become sons of God. Had not God loved us and given His Son to die in our stead, there would have been no atonement for the sins of the world, and hence no way opened for man to be saved. In this sense salvation is all of grace. Upon the other hand, nobody is saved except through his own appropriating faith. Only thus have we passed out of death into life (John 5:24). If men will not believe, they shall die in their sins (John 8:24). Hence it is that the apostle Paul can say, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

MAN AS A PRODUCT OF EVOLUTION

W. D. B., Spencer, Neb.

Question: Does Genesis 2:7 teach that man is a product of evolution, as Dean B. E. McProud, of Nebraska Wesleyan University, holds?

Answer: Dean McProud is quoted as saying that he agrees with Paul's Greek translation of the Old Testament story (1 Cor. 15:45), but he changes the translation of both the King James version and that of the American Revision, making the words "and man became a living soul" to read "and the man then developed in the direction of a soul." That is, the word "became" is taken to mean a process rather than product. In our judgment, the account of the creation of man from the dust of the earth, and the breathing into his nostrils the breath of life, was a supernatural work of God and does not necessitate a timeless naturalistic process.

THE SONG OF SONGS

J. C. B., Omaha, Neb.

Question: Should the Song of Songs be understood literally, or not?

Answer: First in point of time the Song of Songs was held to be an allegory of the love of God for His people—either of Jehovah for Israel, or of the love of Christ for His Church, or the love between the individual soul and Christ. Then followed the typical interpretation, which recognized in the poem the passionate love of Solomon for a beautiful maiden. This was thought to typify the love of God for Israel or the love of Christ for His Church. But early in the nineteenth century, the literal school of interpreters arose, who advanced the theory that the Song tells of two suitors for the hand of the Shulammitte, one a poor shepherd and the other King Solomon. Considered even in this literal sense, which the present writer does not feel obliged to accept, Canticles is an ethical treatise of very high value.

THE CHRISTIAN AND THE WORLD

D. L., Naperville, Ill.

Questions: (1) How far should the Christian go in being like the world and in enjoying the pleasures of the world? (2) Are we merely sojourners here or should we take an active part in bettering conditions?

Answers: (1) In dress, we should not be extremists, either ultra-fashionable or so out-of-date as to appear "queer." Our social and business relationships should be natural and above reproach. Never in any relationship should the Christian lower his standard under the mistaken notion that thereby he can more readily influence people to become Christians. As to pleasures, some are innocent and beneficial, others are harmful. Between these the Christian must continually choose. (2) Sojourners indeed, but also voters and keenly alive to the best interests of others; not forgetting, however, that mere social reforms are secondary in the Christian's program, whose chief business is to get men saved and sanctified.

ASTROLOGY

H. G. C., Freewater, Mont.

Question: I have a friend who believes in astrology and thinks he has found in it the final religion. He sends out "horoscopes" to his friends based upon their birth dates and the position of the planets. Some newspapers publish daily horoscopes. Can this evil be met upon scriptural grounds?

Answer: Astrology is "divination by the heavenly bodies." Astrologers are mentioned in Isaiah 47:13. The entire passage (vv. 11-14) shows the futility of their prognostications. See also Daniel 2:10, 11. All divination is but an aspect of polytheism. In every form it was forbidden by God (Deut. 18:9-15). Israel sinned and "served the host of heaven," for which sin the nation was punished (Acts 7:42, 43). Astrology is a form of idolatry, but our

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God frustrates the signs of liars, and makes diviners mad (Isa. 44:25). Astrology is unscriptural because it is an attempt to learn the will of God and to look into the future by another way than the one He has appointed. What is best for us has been revealed through God's Son, through the Holy Spirit, and through the Scriptures, which are able to make us "wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15).

BRIEF MENTION

W. M. B., Bluffton, O.

No doubt "the most horrible sin" is murder.

L. H., Cameron, N. Y.

We certainly do believe in divine healing and that God heals in answer to prayer. But we believe that God answers prayer in His own way, that is, as seems best to Him. We cannot dictate to God here any more than in answering our prayers for other things.

B. F., Mt. Clemens, Mich.

Mark 13:32 states that no man, not even Jesus Christ, knew the date of His personal bodily return from heaven. In this single particular, and in some inexplicable manner, the knowledge of the Son of Man was limited. However, there is the possibility that this language may be taken in a modified sense, namely, that He had received no direct communication from the Father to reveal upon the subject.

C. H. E., Yuma, Ariz.

The following is a partial list of references which state the kind of offenses under the Mosaic Law which were liable to capital punishment: Exodus 21:15, 17; 31:14; 21:16; Leviticus 24:14, 16, 23; 20:10, 11, 14, 16; 21:9; Deuteronomy 13:5; 22:21, 23; 22:25; 19:16, 19.

"THAT LITTLE OLD ORGAN"

One of the first objects a visitor to my office observes is a little Mason & Hamlin reed organ, 34x34x18 inches with a four-octave keyboard, encased in a fine, attractive black walnut exterior. It has a wonderfully fine tone quality and an interesting history. When new it was purchased for the children's choir of the Moody (then Chicago Avenue) Church of Chicago, at about the time the second floor was added to that edifice which D. L. Moody had started before beginning his great evangelistic campaign in Great Britain a half century ago.

An average of fifty or more children singers sat in a special section of the gallery opposite to and facing the pulpit, the big pipe organ and the adult choir platform. Every Sunday morning it was a joy, an inspiration and a most effective feature of the service to hear them sing their special selections of praise. Often would visitors, not knowing of their presence, be startled and always delighted to hear that choir break forth in song. For more than a quarter of a century this organ, placed in their midst in the gallery, led the children in their singing.

Eventually, being slightly out of order,

the church discarded it for a newer, larger organ, one fully equipped with stops and knee swells. One day finding it abandoned in a store room, I made a request for it which was granted. An elderly man, who had spent most of his life working in an organ factory, cleaned it up, replacing one or two broken reeds, and polishing the wood casing. He presented me a compact instrument which he asserted was as good as the day it left the factory. While lacking the stops and knee swells, its tones can be made loud or soft by the ease or vigorous use of the pedals.

Every musician that sees it has expressed a desire to be its owner. Charles M. Alexander, the great gospel song leader, began his career in Chicago leading that children's choir when they used this instrument. Dr. Charles R. Erdman, of Princeton Seminary, formerly Moderator of the Presbyterian church, U. S. A., recently alluded to the days of his father's pastorate at the Chicago Avenue Church and of his making his boyhood profession of faith and uniting with that church under his father's leadership. He recalled vividly this choir and the "little organ" as well. When the great Sankey memorial service was held in that building, I had the children sing a Sankey song, the organ still being in use.

What an array of great, world-known preachers have faced this instrument: Moody, Gipsy Smith, F. B. Meyer, A. C. Dixon, James M. Gray, J. Wilbur Chapman, E. Y. Mullins, C. F. Scofield, R. A. Torrey, Lane, Ingles, bishops, other church dignitaries, far too long a list to enumerate. Also what an army of singers of world reputation have sung in that room when this "little old organ" was in service: Towner, Stebbins, Sankey, Excell, Reynolds, Rodeheaver, Bilhorn, Gabriel, C. C. Case, and a host of students of the Moody Bible Institute who have gone forth to bless the world in the name of the King. Shouts of salvation have mingled with peans of praise as souls have been born into the kingdom, saints encouraged, and the perplexed received light and the mourners comforted.

What a list of songs have pealed forth from its faithful reeds! Many a new song has been "pounded out" upon its keys; modesty prevents a mention of some. Yes, and many others that thought to have set the world singing have somehow died a-bornin'.

Truly was it dedicated to God, faithfully and sturdily has it stood the test, and still it is checking up on harmony and composition lessons. Who knows what songs of blessing are yet to be brought to light from this "little old organ"? It belongs to God in a true sense by dedication, use and history, and so far as I am concerned, it will continue to be His.—Ernest O. Sellers.

✱ ✱ ✱

"Daniel purposed in his heart." That's the trouble with a great many people; they purpose to do right, but they only purpose in their heads, and that doesn't amount to much. If you are going to be Christians, you must purpose to serve God away down in your hearts. "With the heart man believeth unto righteousness."—D. L. Moody.

Moody Bible Institute Monthly

International Uniform Sunday-school Lessons

P. B. Fitzwater

August 14

David Brings the Ark to Jerusalem 2 Samuel 6:1-19; Psalms 24

Golden Text:—We shall be satisfied with the goodness of thy house, even of thy holy temple.—Psalms 65:4.

In order to appreciate this lesson we should have our minds refreshed with the movements which brought David to the throne.

I. David Made King.

1. Over Judah (2 Sam. 2:1-14).

Upon the death of Saul and Jonathan, David knew that the time had come for the fulfillment of God's purpose, but he carefully inquired of the Lord as to the proper movement to make. God directed him to Hebron, whereupon the children of Judah anointed him to be their king. May we, like David and David's greater son, Jesus Christ, learn to abide God's time.

2. Over Israel (2 Sam. 5:1-5).

After the death of Ishbosheth the children of Israel came and formed a league with David, anointing him as their king. They assigned as their reasons

(1) He was their brother (v. 1).

This is true of Jesus Christ who has become our kinsman through the incarnation.

(2) He was their leader in war, even in Saul's time (v. 2).

(3) He was the Lord's choice (v. 2).

This was David's third anointing. Jerusalem was now made the capital of the united nation.

II. David's Unsuccessful Attempt to Bring up the Ark (vv. 1-5).

This is an example of a wrong way of doing a right thing. That the ark of the Lord of hosts, the symbol of God's presence, should be brought to the center of the nation's life, was a decision worthy of all praise. It surely met God's approval. David gathered together the representative men of the nation in order that the movement might be a national one; also that the Philistines might not oppose them. That David was sincere in this measure cannot be doubted, but he was hasty and inconsiderate, for the procedure was an express violation of God's statutes. God had expressly decreed that the Kohathites should bear the ark upon their shoulders (Num. 4:14, 15; 7:9; 18:3). For them to place it even upon a new cart was a positive violation of God's commandment. Though David was sincere, his sincerity did not atone for disobedience to God's Word. The dictum that it matters little what you do just so you are honest and sincere, is one of the Devil's blackest lies. David cannot be excused on the grounds of ignorance, because he had the opportunity to know. God cannot be blamed for man's ignorance when He has given him the law and the ability to understand it. Besides, it is evident that they had learned

this new method of transporting the ark from the heathen Philistines (1 Sam. 6:7-14). Many of the so-called new and improved methods of doing the Lord's work are directly from the heathen. It may be that some of your Sunday-school methods and machinery originated in that way. Good people may be sincerely ignorant about them and use them, but that will no more do than in David's case.

III. God Vindicates His Law and Holiness (vv. 6-9).

The people were very joyful as they moved on toward Jerusalem with the ark, but suddenly there was a stop to their jubilant voices and music. At some rough place in the road the oxen stumbled and Uzzah anxious for the precious freight on his cart reached forth his hand to steady it. This resulted in his being stricken to death, as a man who touches a live electric wire. Ignorance does not make a man immune from the death which is in the touch of the heavily charged electric wires; neither does it in the case of the violation of God's laws. Even those who were designated by the Lord to carry the ark were not allowed to touch it with their hands. Since the ark was God's dwelling-place among men, they needed to know that He was holy. The crying need of this age is to learn that God is holy and that we should reverence His Word and institutions. God's judgment was severe, but not more so than they deserved. Many, according to 1 Corinthians 11:27-31, are dying because they dare to presumptuously approach the Lord's table. In such case God's judgment must strike. The only way to avoid it is to acquaint ourselves with His way of doing and then render full obedience. When one disobey's God's Word he will soon be handling with irreverence God's institutions and ordinances. This awful visitation of judgment struck terror to David. Well it might, for he was in the path of disobedience. The Lord's presence has no terror for those who obey His Word and do His will.

IV. The Ark of God in the House of Obed-Edom (vv. 10-12).

The homes where God is welcomed are always blessed. Obed-Edom was not better personally than Uzzah and David, but he openly received the Lord and properly related himself to Him. What had been death and dread to others, was life and blessing to him. This was all because of his attitude toward it. The gospel is a savor of life unto life to some and death unto death to others. The same sun which melts wax hardens the clay. This difference is due to the nature of the material.

V. The Ark Brought to Jerusalem with Great Joy (vv. 13-19).

1. Sacrifices Were Offered After Going Six Paces (v. 13).

David made the start and when con-

vinced of God's approval he made offerings. These were both burnt and peace offerings, typifying the self-dedication of the offerers and their thanksgiving (1 Chron. 16:1).

2. David's Great Joy (vv. 14, 15).

The people joined him with great shouting and with the sound of the trumpet.

3. Michal's Criticism (v. 16).

Even though David went to excess in his expression of joy, it was wrong in her to criticize, for God seems to have sanctioned David's rebuke of her (v. 23).

4. The Grand Celebration (vv. 17-19).

As a token of his gratitude to God, David generously treated the people.

5. The King of Glory, the Lord Jesus Christ, Coming (Ps. 24:7-10).

This was not the psalm composed by David for the occasion of bringing up the ark; that was Psalm 105. (See 1 Chron. 16). It is strange that such a suggestion should have been made. This twenty-fourth Psalm pictures Christ as the coming and triumphant King. At that time the gates shall open to Him and the King of glory shall come in.

August 21

God's Promise to David 1 Chronicles 17

Golden Text:—Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.—Hebrews 1:8.

I. David Desires to Build a House for God (vv. 1, 2).

Having subdued all his enemies, David sat down in his new and beautiful house to meditate. While thus musing he is led to see the incongruity of dwelling in a house of cedar while the Lord's dwelling place was so common. A truly devout soul cannot be content to dwell in personal ease and luxury while the Lord's work is neglected. It is sinful to spend money and effort in beautifying our places of private abode while neglecting the house of God. This was the note sounded by Haggai (1:4), "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" David's proposition met with Nathan's approval, but the next day he came with definite instructions from the Lord as to it. God approved David's motive, but the time and circumstances were not ripe.

II. David's Desire Denied (vv. 3-8).

While fully appreciating David's motive, the Lord disapproved his plan. The rejection of his plan was not because of his nonappreciation of David, for he had taken him from the lowest walks of life and elevated him to the highest place among men. He assured him also that the cause would not suffer because of this change of plan. It was not yet time for the establishment of a permanent place of abode for the ark. Two reasons may be assigned for God's prohibition of David's plan.

1. David Was a Man of War (1 Chron. 22:8; 28:3).

Since the kingdom of God is to be a peaceful kingdom, it was not fitting that

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a man of war should build the capital city. This was not a reproach of David for being a man of war. The enemies of the Lord must of necessity be put down. No peace or rest could be to God's people till the enemies were subdued. It showed rather that David had done his work and that the time had now come for another to take it up where he had left it off and push to completion. God has set apart every man for his separate work—David to fight and Solomon to build. Each man is indispensable. There is a destructive and a constructive phase to every work.

2. The Time and Circumstances Were Not Fully Ripe.

God's house should be a great house, therefore it would require a man's best energies to build it. The nation's treasury was no doubt much depleted by the wars. Since much money would be required, ample time was necessary to enable the people to accumulate funds.

III. The Lord Pledged Himself to Do More Than David Proposed (vv. 9-15).

When we have the right attitude toward God He does more and better for us than we can ask or think.

1. David Was to Have a Great Name (v. 8).

David's name has gone down in history as one of the great men of the earth. It was a long ways from herding his father's sheep to the throne of this great nation.

2. Israel to be Established in a Central Place (v. 9).

The nation was not again to be moved away, nor to be wasted by the children of wickedness. Peaceful possession of the land was to be enjoyed. This looks to a future day.

3. He Was to Enjoy God's Continued Favor and Help (v. 10).

All his enemies were to be subdued.

4. Perpetuation of the Kingdom in David's Line (vv. 11-14).

(1) "Build thee a house."

This means a granting unto him of a posterity, a family line. David proposed to build a temple as a place in which to worship God. God purposed to establish the kingdom in David's line. This was to be perpetuated in David's seed after him. This was partially fulfilled in Solomon, but was more largely fulfilled in Christ.

(2) "Establish his throne" (v. 12).

This means the placing of him in a position of royal authority.

(3) The kingdom was to be perpetual (vv. 13, 14).

He was to be settled in his kingdom forever. Disobedience to God would be visited with chastisement (2 Sam. 7:15), but the covenants not to be abrogated. Chastisement has followed, but David's

seed is destined to occupy the throne (Luke 1:31-33; Acts 15:14-17).

IV. David's Worship (vv. 16-27).

In his actual worship note

1. His Humility (vv. 16-18).

Those who really worship God approach Him with great humility.

2. His Praise (vv. 19, 20).

Out of a heart of gratitude he praised God for His faithfulness and grace.

3. His Gratitude (vv. 21, 22).

He had an appreciation of God's fidelity and expressed his gratitude to him for it.

4. His Petition (vv. 23-27).

All praise and expressions of gratitude but lead up to the offering of definite petitions to God.

August 28

Nathan Leads David to Repentance 2 Samuel 11:1—12:23

Golden Text:—A broken and contrite heart, O God, thou wilt not despise.—Psalm 51:17.

I. David's Crimes (2 Sam. 11).

1. Adultery (vv. 4, 5).

He by his kingly authority brought Bathsheba, the beautiful wife of Uriah, one of his brave soldiers, into his harem. He thus exercised the despotism of the eastern monarch in appropriating this woman to himself.

2. Murder (vv. 14-18).

David sought to cover up his shameful act of adultery with Bathsheba by calling Uriah from the field of battle and giving him a furlough at home with his wife. He first gave him honorable recognition by sending a portion of meat from the royal table (v. 8). Uriah's high sense of military duty and propriety would not allow him to take this.

Failing in this, David corrupted him by making him drunk, with the expectation that Uriah would thus go home. When these schemes would not work he resorted to the terrible crime of exposing Uriah to the most dangerous place in the battle where he would surely be killed.

In order to accomplish this David had to take Joab into his confidence, thus making him an accomplice in this awful treachery. After Uriah was dead David took Bathsheba to be his wife (v. 27).

II. Contributing Factors in David's Fall.

1. Idleness (11:1).

It was the king's responsibility to go forth with his army to battle. David tarried at Jerusalem because of indolence or self-indulgence or both. This indicates that David's success in all his campaigns and his prosperity were telling on him. He was popular while Saul was king, and since the united nation had crowned him to be their king he seems to have enjoyed the high esteem of the whole nation.

2. He Looked upon a Beautiful Woman (11:2).

As he was lounging in idleness this temptation was too great for him. He yielded to his lustful impulse and sent his servants to bring the woman to him. "An idle brain is the Devil's workshop." This action on the part of David is absolutely inexcusable. David had the power to turn

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from this sin and thus escape the temptation. "There hath no temptation taken you but such as is common to man, but God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). Frequently we are exposed to such temptations as to make flight the only safety.

III. David Rebuked by Nathan, the Prophet (12:1-12).

What David had done displeased the Lord (11:27). What he had done gratified his own carnal lust, but the serious thing is that it displeased the Lord. Because David was God's own, God could not let the matter rest. He therefore sent Nathan, His prophet, to him.

1. The Parable of the Ewe Lamb (vv. 1-6).

Among the Jews it was customary to have pet lambs which were brought up with the children of the family and therefore regarded with tender affection. Nathan pictures before David a poor man whose sole possession consisted of one such lamb, and a rich neighbor when entertaining a guest had appropriated unto himself this lamb instead of drawing upon his numerous flock. This so aroused David's anger that he declared that the rich man should restore fourfold, and in addition forfeit his life. Before this rash oath could be executed Nathan declared, "Thou art the man." In spite of David's awful sin he had burning indignation against the wrong doer. We should learn from this that burning indignation against wrong doing is no proof of the inherent righteousness of a man.

2. Sentence of Judgment (vv. 7-12).

Perhaps no history records an indictment so terrible as this one.

(1) He recounted unto David God's peculiar favor (vv. 7, 8).

God had taken him from the sheepcote and lifted him to the throne, made him king over all Israel. He had delivered him from Saul's murderous plots and he had inherited Saul's royal possessions. Such unusual treatment should have made it impossible for David to depart so far from the standard of righteousness.

(2) David's shameful treatment of God's law (v. 9).

He pointed out that he had violated both tables of the law by worshipping the God of passion and had practiced covetousness, robbery, lying and murder.

(3) The awful judgment pronounced (vv. 10-12).

The prophet declared that the sword should never depart from David's house. He had used the sword to slay Uriah. God in His retributive justice permitted the sword to remain in David's house. The prophet reminds him that his deeds were publicly executed, that his sins were not in secret, therefore his judgment must be of the same character. This evil arose against him out of his own house. The tribulation history of the rest of David's life where murder and rebellion found expression was but the fulfillment of this prophecy.

IV. David's Confession (vv. 13-23).

The confession of sin was so real to David that he declared that it had been committed against God (Ps. 51:4). He now was made fully conscious of his broken condition. He realized what it meant to be without innocence. There is no greater calamity that can ever come to a human being than to lose the consciousness of innocence. Though he confessed his sin as recorded in Psalm 32 and God forgave him, he had to suffer its consequence. "Whatsoever a man soweth that shall he also reap."

September 4

Solomon's Wise Choice

1 Kings 3:4-15

Golden Text:—Happy is the man who findeth wisdom, and the man that getteth understanding.—Proverbs 3:13.

Following the death of David, Solomon was anointed king (1 Kings 1:5-40). David had failed to show the people who should be king after him (v. 20). Though an old man, he is stirred into action by the combined appeals of Bathsheba and Nathan. He immediately sent for the faithful three—Zadok, Nathan and Beniah, and commanded them to anoint Solomon king. They speedily executed their commission and soon the people shouted, "God save King Solomon." This abruptly put an end to the feasting of the usurper Adonijah and his friends. It was God's will that Solomon should be king after David.

I. God's Gracious Offer (vv. 4, 5).

Solomon made a lavish sacrifice to the Lord. The magnitude of the offering shows that he had strong impulses toward God and that he was unwilling to hold anything back from God. Following the sacrifice, the Lord made to him this gracious offer. This offer was not on the basis that the Lord cared for the number of animals, but the attitude of the man's heart toward him. "Ask what I shall give thee," placed very wide possibilities before the king. God, as it were, signed blank checks and turned them over to Solomon to fill in any amount that his heart desired. This was not a reckless act on the part of God for He foreknew what was in Solomon's heart to ask. Such offers are ever made to those whose hearts beat in unison with the divine heart. This offer to Solomon is no exceptional one, for opportunities equally limitless are placed before us. God is saying to everyone of his children, "Ask and it shall be given you." The matter with its limitations is placed before us in John 15:7. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." These unlimited offers are open to those who abide in Christ and let His words abide in them. Those who thus live will never ask anything contrary to the divine will.

II. Solomon's Wise Choice (vv. 6-9).

The Lord's gracious offer brought the king face to face with the responsibility of making a choice. There was no middle course open to him. This obligation was laid upon him by the Lord. God deals with all His children in such a way that a choice must be made by them. Indeed, the choice is being made by all. Solomon was keenly

aware of the difficulty and responsibility of his position. David was a great king. For a young man to take up the work of an illustrious father and push it to completion is a most difficult task. Comparatively few ever succeed. Besides this, he had to deal with the disturbing elements which had been set in motion by the usurper Adonijah. Being made to shoulder so great a responsibility so suddenly brought him to keenly feel his insufficiency. In his reply to God he pleaded that his being king was not of his own choice but an act of God's loving kindness. He argued that, since God had made him king, He was bound to qualify him to fill the place. All who have been called of God to fill positions of honor and trust can surely exercise that same boldness of faith. This is true of the minister, Sunday-school teacher and Christian worker in general. When called to positions of honor and trust we should humbly present ourselves before God for help. To feel ourselves unworthy and unfit for great and responsible work and to cast ourselves upon God for help is not cowardice, but a good sign that we shall not fail at the critical moment. Solomon's object in asking for wisdom was not for display but for the good of others. His objective was most unselfish. He desired inward wealth, not outward show. Let us learn like Solomon to be grateful to God for His gifts and to keenly recognize our responsibilities with becoming humility.

III. God's Unstinted Gift (vv. 10-15).

Solomon's speech pleased the Lord. He is always pleased when we place ourselves before Him in such an attitude. God gave him more than he asked. Because he put wisdom first God saw that he could be trusted with material good also. Christ saw the same thing when he said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. 6:33). He who puts God and spiritual things first in time and importance can be trusted with temporal things. That which God promised him above what he asked was riches, honor and length of days. All who feel the lack of wisdom can go to God with confidence (James 1:5). God blessed Solomon with a singularly comprehensive mind (1 Kings 4:29-34). He was a botanist, zoologist, architect, poet and moral philosopher. When we ask what God wills we shall surely get what we ask.



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SAD SUBSTITUTES

1. Peter substituted Human Reason for Divine Revelation (Matt. 16:22, 23).
2. Peter substituted Human Resources for Divine Assistance (Luke 22:33).
3. Peter substituted Rest for Resisting (Luke 22:46).
4. Peter substituted Fear for Confession (Luke 22:55-60).
5. Peter's substitutes are sprinkled with the tears of repentance drawn forth by the gaze of Jesus (Luke 22:61, 62).

—R. J. Campbell.

SEVEN RUNGS IN A LADDER OF GRACE IN COLOSSIANS 1

1. Forgiveness through Christ's blood (v. 14).
2. Redemption in Christ Himself (v. 14).
3. Deliverance from the power of darkness by the Father (v. 13).
4. Translation into the kingdom of God's Son (v. 13), by His love.
5. Meekness for the inheritance of the saints in light (v. 12), by God's grace.
6. "Strengthened with all might" (v. 11) in the Spirit.
7. Reconciled to God's mind and heart (v. 21) through Christ's death.

—F. E. Marsh.

A MODEL CHURCH

The church of the Thessalonians was a model, as shown in chapter 1.

1. Election. "Your election of God" (v. 4).
2. Conversion. "Turned to God from idols," not from God to idols (v. 9).
3. Assurance. "Our gospel came unto you . . . in much assurance" (v. 5).
4. Dwelling place. "In God the Father and in the Lord Jesus Christ" (v. 1).
5. Character. "Ye were ensamples unto all that believe" (v. 7).
6. Testimony. "From you sounded out the word of the Lord" (v. 8).
7. Hope. "Turned . . . to wait for his Son from heaven" (v. 10).—T. Baird.

THE JOURNEY OF LIFE

Psalm 16:11

I. The Guide—"Thou"—Jesus Christ.

1. His Qualification—Wise, kind, etc.
2. His Experience—Been over the road.
3. His Interest—He died for me.

II. The Traveler—"Me."

1. Must take the journey.
2. Have not had experience.
3. Need just such a guide.

III. The Road—"Path."

1. One of many.
2. Is a narrow road.
3. Not many going this way.

IV. The Destination—"Life."

1. Contrast with death.
2. A delightful anticipation.
3. A glorious consummation.

—Wm. M. Smith.

"SOWING"

- What to sow—Precious seed (Ps. 126:6).
The Word of God (Luke 8:11).
- How to sow—In tears (Ps. 126:5).
Bountifully (2 Cor. 9:6).
- When to sow—From morning to evening (Eccles. 11:6).
- Where to sow—Beside all waters (Isa. 32:20).
- Why we should sow—Because we shall reap (Gal. 6:7).
- What not to sow—Discord among brethren (Prov. 6:19).

—W. J. M.

SIMEON

1. *Consecration*.—He was *just* toward man. He was *devout* toward God. His *hope* was the coming of Messiah (Luke 2:25).
2. *Revelation*.—"It was revealed unto him by the Holy Spirit that he should not see death before he had seen the Lord's Christ" (Luke 2:26).
3. *Adoration*.—"He blessed God" (Luke 2:28).
4. *Resignation*.—"Now, lettest thou thy servant depart, O Lord, **** in peace" (Luke 2:29).
5. *Salvation*.—"Mine eyes have seen thy salvation" (Luke 2:30).—J. G.

SEVEN THINGS WELL WORTH KNOWING

1. All under condemnation (Rom. 3:22, 23).
2. Wages of sin is death; gift of God, eternal life (Rom. 6:23).
3. No condemnation and no separation to those in Christ Jesus (Rom. 8:1, 35-39).
4. Eternally secure (John 10:28).
5. No prosperity in wickedness; mercy in the confessing and forsaking thereof (Prov. 28:13).
6. The deceitfulness of wine and strong drink (Prov. 20:1).
7. The present and future state of the believer (John 5:24).

—L. B. Haines.

AN ANTIDOTE FOR SINNING

Thy word have I hid in mine heart, that I might not sin against thee.—Ps. 119:11.

I. The Great Desideratum—"that I might not sin against thee."

1. To sin means loss of blessing.
2. To sin means loss of fellowship.
3. To sin means loss of the soul.

II. The Great Deterrent—"thy word."

1. Instructs how to do right.
2. Warns against doing wrong.
3. Promises reward for right doing.

III. The Great Depository—"in my heart."

1. The place of affections.
2. The spring of motives.
3. The seat of the will.

—Gospel Minister.

GODLINESS

1. The Form of Godliness (2 Tim. 3:5)—Hypocrite.
2. The Mystery of Godliness (1 Tim. 3:16)—The Saviour.
3. The Doctrine of Godliness (1 Tim. 4:3)—The Truth.
4. The Profession of Godliness (1 Tim. 2:15)—The Believer's Confession.
5. The Practice of Godliness (1 Tim. 4:7)—The Believer's Walk.
6. The Pursuit of Godliness (1 Tim. 6:2)—The Believer's Object.

—The Believer's Magazine.

THE VALUE OF SUFFERING

I. Determined by

1. One's point of view (Heb. 11:24-27; 2 Cor. 4:17, 18; Phil. 3:8-11).
2. The spirit in which borne (2 Tim. 2:3; James 1:2-4; Rom. 5:3-5).

II. Realized in its making for

1. Knowledge of God (Deut. 8:3; Ps. 119:71).
2. Purity of life (Job 5:17; 23:10; Prov. 3:11, 12).
3. Perfection of character (Heb. 2:9, 10; 1 Pet. 4:1, 2; 1 John 3:2).
4. The glory of God and His saints (Rom. 8:18; 1 Pet. 1:6, 7).

III. Manifested by Christ's work in the believer

(2 Cor. 4:8-11; 2 Tim. 2:11, 12).

IV. Enhanced when borne for Jesus' sake

(Matt. 5:11, 12; 1 Pet. 2:20-24; 3:17).
—E. W. Collamore.

SOME WALKS IN THE SCRIPTURES

1. *An Antediluvian Walk*.
Enoch (Gen. 5:22, 24).
2. *A Walk Through the Sea*.
The Children of Israel (Exod. 12:22).
3. *A Wilderness Walk*.
The Children of Israel (Num. 9:15-23).
4. *Through the River*.
The Children of Israel (Josh. 3:16).
Elijah and Elisha (2 Kings 2:1-11).
5. *The Compassing Walk*.
Around Jericho (Josh. 6:1-20).
6. *A Walk Through the Fire*.
The Hebrew Children (Dan. 3:25).
7. *A Resurrection Walk*.
Disciples to Emmaus (Luke 24:13-31).
8. *A Walk Through the Shadow*.
With the Shepherd (Ps. 23:4).
9. *A Walk in Glory*.
In Eternal Victory (Rev. 3:4).

—B. W. Burleigh.

Only one person was ever able to say: "I have finished the work." Even Paul could not say it. He did say: "I have finished my course."

The Readers of this Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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NARROWING CIRCLES OF LOVE

1. "For God so loved the world, that he gave his only begotten Son."

2. "Christ loved the church, and gave himself for it."

3. "The Son of God, who loved me, and gave himself for me."—W. H. G. Thomas.

THE FAITHFUL MINISTER

The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity and did turn many away from iniquity.—Mal. 2:6.

The word "minister" appearing in the theme, not used in a limited or restricted sense, not as applied merely to preachers, but in its broadest meaning and application, viz: one who personally waits upon or ministers in a religious way to another.

I. *He Knows the Truth*—Assurance. "The law of truth was in his mouth."

II. *He Speaks the Truth*—Teaching. "And iniquity was not found in his lips."

III. *He Lives the Truth*—Example. "He walked with me in peace and equity."

IV. *He Convicts of the Truth*—Power. "And did turn many away from iniquity."

—Hugh H. Ellis.

THE POWER OF PRAYER

Prayer is the most potential and the most neglected of all the forces at the control of the disciple. It is, like electricity, at once the great illuminator, messenger, motive power, and therapeutic. It is encouraged by promises more numerous and more absolute than attach to any other one act and privilege of the believer's life. God's universal terms are peculiarly associated with it—"whosoever," "whatsoever," "wheresoever," "whenever," "all," "any," "every," and the unequivocal "shall" that leaves no doubt of His purpose to answer true prayer.

And yet it remains true that of all the potentialities and possibilities of a godly life, this is the least put into vigorous and powerful exercise. We have not, because we ask not; and we ask and receive not, because we ask amiss. To quicken, arouse, and revive the prayer spirit means advance all along the lines. Every other form of holy living, doing, serving, waits for holy praying to give it life and power. Why is it that we resort to prayer last of all and least of all in the crises of life?

—A. T. Pierson.

A HINT FOR PREACHERS

When it is *fishes* the number is exact 153 (John 21:11). When it is *converts* the numbers are in round figures—"All the men were about twelve" (Acts 19:7). The 3000 and 5000 converts are also given in round numbers.

A REMARKABLE INSCRIPTION

In the Cathedral of Lubeck is said to be the following inscription:

"Thus speaketh Christ our Lord to us:
Ye call me Master, and obey me not;
Ye call me Light, and seek me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not;
If I condemn you, blame me not."

THE ESSENTIAL THING

Behold, to obey is better than sacrifice.
—1 Sam. 15:22.

The whole of the Christian life is summed up in the word "obey." If we read through the book of Deuteronomy alone, we see how the Spirit of God emphasizes the importance and influence of obedience.

1. *Obedience is the Proof of Repentance.* "If thou return unto the Lord, and shalt be obedient unto his voice" (4:30). The evidence of having returned to the Lord is response to Him in obedience.
2. *Obedience is the Procurer of Blessing.* "A blessing if we obey the commandments of the Lord thy God" (11:27, 28). We command the Lord's blessings when we respond to the Lord's word.
3. *Obedience is the Preventor of Contamination.* "Ye shall . . . obey his voice . . . so shalt thou put the evil away" (13:1-5). Obedience is the circle which encloses us and separates from the evil around.
4. *Obedience is the Evidence of Relationship.* "Thou art become the people of the Lord thy God, thou shalt therefore obey the voice of the Lord thy God" (27:9, 10). Because the Lord is "thy God," we are under obligation to do His will.
5. *Obedience is the Secret of Victory.* "Obey his voice . . . then the Lord thy God will turn thy captivity" (30:2, 3). Obedience is the hand that knocks off the fetters of bondage, and the cause of freedom in the Lord's service.
6. *Obedience is the Soul of Prosperity.* "Obey the voice of the Lord thy God . . . the Lord thy God will make thee plenteous in every work" (30:8, 9). The prosperity of the soul is the soul of all prosperity.
7. *Obedience is the Means of Longevity.* "Obey his voice . . . for he is thy life, and the length of thy days" (30:20). Length of days and loyalty to the Lord, are bound together as cause and effect.

—F. E. Marsh.

Moody Bible Institute Monthly

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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

The Crossley and Leonard Party have just closed their last campaign of the season in Holland Center, Ont. During this meeting and the eight weeks previous, there were 195 conversions in meetings held by the Crossley and Leonard Party.

Dr. H. H. Newell of the Newell Evangelistic Party, will be in charge of the Lake Odessa Bible Conference this year from July 8-17. Beginning July 24 they have charge of the evangelistic services of the United Brethren camp meeting at Elizabethtown, Pa.

Ira P. Dean recently closed a six weeks campaign in the Tresslerville Evangelical Church near Harrisburg, Pa. The meetings attracted crowds from fifteen to twenty miles distance. The Bible study was keenly enjoyed, and the men's services well attended. Souls were saved and Christians inspired to fuller yieldedness to the Lord. A number enrolled in Bible correspondence courses. During the campaign there were two nights given over to children's services which were very successful.

During June the Vinaroffs assisted Dr. W. A. Knapp in three weeks union evangelistic meetings at Custer City, Okla. The meetings were held in a large tent which was filled every night of the three weeks. This was the first union campaign that the community ever experienced, and the results proved that co-operation among Protestant churches in soul-winning pays greater returns. Beside the 139 souls that accepted Christ, there were hundreds of re-consecrations among the church people. The standard of Christian living was held up according to the Bible.

The Longs, gospel singers, closed their last meeting of the season in the First Baptist Church, at Hamilton, O. The pastor, Rev. Frank G. Sayers, preached for the special meetings. The Longs have gone to their home in California for the summer vacation period after a most successful season that has taken them from coast to coast, and through Canada. They have worked in all the Protestant denominations and have seen 3,600 accept the Lord Jesus Christ as their Saviour during the season. The Longs specialize in children's work. They conduct afternoon meetings with as many as 600 to 800 children attending from all parts of the city.

The First Baptist Church, of Macomb, Ill., has just closed a very successful three weeks revival campaign. The preaching was done by Rev. William Ward Ayer, pastor evangelist from Gary, Ind. The music was conducted by Arthur McKee of Chicago with Mrs. McKee at the piano.

Dr. and Mrs. H. P. Dunlop are enjoying a month of special study at the Moody Bible Institute after closing seventeen weeks work in Southern California. They are singing and speaking over the Moody Bible Institute radio and enjoying the rare fellowship peculiar to the school founded by D. L. Moody.

Rev. Claude Bridges, pastor of the East Birmingham Baptist Church, and Mr. T. E. Bush, evangelistic singer, of Birmingham, Ala., have just closed a meeting in the Mignon Baptist Church, of Sylacauga, Ala. In reporting the meeting Mr. Bridges said that extensive preparation had been made by the pastor, J. T. Ingraham, for the meetings. A religious census had been taken and prayer meetings held. Much time had been spent in the upper room by the members of the church, and when the evangelists arrived, the church was ready for a great revival. From the very first service souls were won to Christ. During the two weeks of the meetings there were seventy-one additions to the church, fifty-six of whom came on profession of faith and were baptized. In connection with the regular chorus choir, Mr. Bush organized a large children's chorus, which rendered valuable service during the meetings.

Charles E. Neighbor recently closed one of the greatest union evangelistic campaigns ever held in the city of Hamilton, Ont. The meetings were held in a large skating rink with a seating capacity of 10,000 people. The meetings were conducted for five weeks with nearly 1,000 converts. These were accepted into the membership of the churches of Hamilton, and those near the city. There were approximately 150 men and women who dedicated themselves to missionary work if the way would open for them to prepare to go. Among the features of the meetings was the Livingstone United Church Band of 50 pieces, an orchestra of 30 pieces, and the large chorus choir of 400 voices under the direction of J. Raymond Hemminger. Mr. Hemminger was connected with the Torrey-Alexander and the Chapman-Alexander evangelistic tours around the world. Charles W. Mainwaring had charge of a very successful young people's work. He was also pianist for the meetings. The Neighbour Evangelistic Party is now closing its season's work at Port Elgin, Ont., and will begin the fall work on the first Sunday in September in Shamokin, Pa.

During June Mr. and Mrs. John Imrie, assisted Pastor P. S. Barrow in evangelistic meetings in the First Baptist Church, of Brunswick, Mo. Following the Barrow meetings, the Imries went to Seminary Hill, Tex., to assist Evangelist John R. Rice in a campaign.

L. J. Derk of Shamokin, Pa., is serving as song leader in Macon, Ga., with Rev. Harry S. Allen, general evangelist of the Methodist church, South. Their meetings are being held under a large canvas tent, and God is blessing their services with an old time revival. Many souls have been definitely saved.

Dr. W. E. Biederwolf, director of the world's largest Bible conference, and his committee, have prepared an extraordinary program for the great Bible conference which will be held for the thirty-third consecutive year at Winona Lake, Ind. The exact date for this season is August 5 to 14, inclusive. It is expected that the attendance of last year will be surpassed this season.

Evangelist John C. Cowell, Jr., of Fayetteville, N. C., who has conducted many successful campaigns throughout the southland, and W. J. Ramsay, who was formerly connected with the Ham-Ramsay party, have united in the work of evangelism and are now in the midst of a great revival in Durham, N. C. A large warehouse, seating 4,000 people, has been equipped specially for the meeting and a great chorus choir of 350 voices, under the directorship of Mr. Ramsay, is a feature of the meeting.

The Philpott Tabernacle at Hamilton, Can., was packed each night to hear the message of the Vom Bruch Evangelistic Party, of Chicago, in sermon, music and song. The Spirit of God came upon the people. Wrongs were righted, sinners saved and God's people greatly blessed. About two hundred decisions for Christ were registered and many young folks

EVANGELISTS

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dedicated themselves to life service and will train at various Bible schools to prepare for special work.

About one hundred men decided for Christ at the closing service of a tabernacle meeting at Pontiac, Mich. A large tabernacle seating 2,000 was constructed at a cost of \$20,000 for the meeting and will be used by the First Baptist Church for the next five years. Mr. Vom Bruch writes: "God gave us a gracious revival and outpouring of His Spirit and the work is thriving here under the able leadership of Rev. H. H. Savage. The Sunday services were broadcasted over WJR, Detroit. Harry D. Clarke, music director, and Mrs. Clark, children's worker, were greatly used of God in the ministry of song and the young people's meetings. Eight campaigns were conducted by this party this year and many calls for the coming season are reported.

EXTENSION DEPARTMENT NOTES

Evangelist Elmer M. Moser is acting pastor of the Lake Orion Summer Church. He has recently closed a successful evangelistic campaign at Clear Lake, Wis.

Evangelist S. R. Sheriff opened the summer meetings at Ocean City, occupying the pulpit from Sunday, July 3-10. Mr. Sheriff is director of the Hendersonville Bible Conference.

Mr. C. E. Putnam has many calls for Bible conference work. He is now in the midst of the preparation of some new pamphlets.

Mr. W. Earl Robinson is the director of the Brevard Summer Conference meeting at Brevard, N. C., July 24-August 7.

Rev. Oscar Lowry continues on his vacation and will begin his fall work at Arvada, Colo., in a union tabernacle campaign.

Dr. J. E. Conant gave addresses at the Lake Orion Bible Conference, and also appears during August on the Ocean City Bible Conference program.

Dr. Wm. P. White returned from the Pacific Coast for a series of summer Bible conference engagements at Lake Geneva, Wis., Montrose, Pa., Annville, Pa., Ocean City, N. J., and Winona Lake, Ind.

Rev. C. Edward LaReau was one of the speakers at a Bible conference under the auspices of the Institute at Hollister, Mo., during July.

Dr. Henry Ostrom will be one of the speakers at Brevard, N. C., and Ocean City, N. J., during the Bible conferences at those centers.

An interdenominational Bible conference was held in the First Baptist Church, Wichita, Kan., in which Dr. Gray and Dr. Leander S. Keyser were the speakers.

Some of the summer Bible conferences have already been held and others are now in progress. It is expected that the summer conferences during this season will reach large numbers of people representing every state in the Union.

Mr. Elden R. Farrar conducted the music in connection with the Chicago Tent Campaign under the auspices of the Extension Department.

Evangelist W. S. Colegrove was secured to lead the Chicago Tent Campaign with the Practical Work office and the Extension Department of the Institute co-operating.

FUTURE ENGAGEMENTS

Harry O. Anderson—July, Atlanta, Ga.
J. E. Conant—July 31-Aug. 7, Lake Orion, Mich.; Aug. 11-13, Ocean City, N. J.; Sept. 4-25, Newcastle, Pa.; Oct. 2-30, Sauk Rapids, Minn.; Nov. 20-Dec. 18, Manly, Ia.
H. P. Dunlop—Sept. 25-Oct. 15, McMinville, Tenn.
Elden R. Farrar—July, Chicago, Ill.; Aug. 28-Sept. 25, Arvada, Colo.; Oct. 2-30, Baltimore, Md.
William Hogg Party—July, Comanche, Tex.; August, Lubbock, Tex.; September, Vernon, Tex.; October, Abilene, Tex.
Paul Hutchens—Aug. 7-28, Wilder, Idaho.
Mr. and Mrs. Loren G. Jones—July 3-Sept. 5, Ocean City, N. J.
P. H. Kadey—July 3-31, Hale, Mich.; Aug. 9-14, Port Burwell, Ont.
Lynn B. Kent—July, Hendersonville, N. C.
C. Edward LaReau—August, Detroit, Mich.; Oct. 9-16, Muskegon, Mich.
Clyde Lee Fife—July 10-31, Staunton, Ill.; Aug. 8-28, Auburn, Ill.
Oscar Lowry—August, Tulsa, Okla.; Aug. 28-Sept. 25, Arvada, Colo.; Oct. 2-30, Baltimore, Md.
H. Evan McKinley—August, McCredie, Mo.; September, Philadelphia, Pa.; October, Indianapolis, Ind.
H. H. Newell—July 24, Elizabethville, Pa.; Aug. 23-30, Detroit, Mich.
Henry Ostrom—July 24-29, Brevard, N. C.; July 31-Aug. 8, Ocean City, N. J.; Aug. 11-21, Fair Haven, N. Y.; Aug. 27-Sept. 4, Eagles Mere, Pa.; Sept. 7-11, Uniontown, Pa.; Sept. 12-13, Altoona, Pa.; Sept. 18-Oct. 2, Findlay, O.; Oct. 4-9, Philadelphia, Pa.; Oct. 30-Nov. 6, Moorhead, Minn.
Sara C. Palmer—Aug. 28-Sept. 18, Flint, Mich.
John R. Snyder—August 11, White Rock Campmeeting, Lovewell, Kan.; Aug. 22, Armourdale, Kansas City, Kan.; Sept. 10, Tyrone, Pa.
Mr. and Mrs. W. Earl Robinson—July 24-Aug. 7, Brevard, N. C.
Albert Turkington Party—July 13-30, Port Clinton, Pa.; July 31-Aug. 7, Allentown, Pa.; Aug. 9-28, Slatetale, Pa.
Wm. P. White—July 11-28, Montrose, Pa.; July 31-Aug. 5, Lake Orion, Mich.; Aug. 7-11, Annville, Pa.; Aug. 14-21, Ocean City, N. J.; Aug. 23-28, Winona Lake, Ind.
E. L. Wolslagel—July 24-Aug. 3, Lamberton, Miss.; Aug. 4-14, Blue Ridge, Ga.; Aug. 28-Sept. 9, Brookhaven, Miss.; Sept. 11-25, Wilmington, N. C.; Oct. 2-14, Roanoke, Va.; Oct. 16-30, Louisville, Ky.; Nov. 1-13, Charlottesville, Va.

FORTHCOMING CONFERENCES

Cedar Lake Conferences:
Swedish Covenant Mission, Young Peoples Society, Aug. 1-7.
Brethren Conference, Aug. 8-21.
Seventh Conference, Aug. 22-28.
Chicago Fundamental Ministers' Union, Aug. 29-Sept. 5.
Cedar Falls, (Ia.) Bible Conference, July 31-Aug. 7.
Erieside (O.) Bible Conference for Boys and Young Men, Aug. 5-14, 1927.
Grove City (Pa.) Bible School, Aug. 19-28.
Gull Lake (Mich.) Bible Conference, July 2-Aug. 14.
Montrose (Pa.) Conferences for 1927:
General Conference, under the auspices of the Montrose Bible Conference Association, July 29-Aug. 7.
Prophetic Conference, under the auspices of A. C. Gablein, Aug. 8-14.
Moody Bible Institute Summer Conferences for 1927:

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Ocean City, N. J., July 31-Sept. 5.
 Brevard, N. C., July 24-Aug. 7.
 Hendersonville, N. C., July 24-Aug. 7.
 Lake Orion, Mich., July 31-Aug. 14.
 Denver, Colo., July 31-Aug. 14.
 Colorado Springs, Colo., Aug. 14-28.
 Eagles Mere, Pa., Aug. 27-Sept. 4.
 Northfield (Mass.) Summer Conferences for 1927:
 General Conference of Christian Workers, July 30-Aug. 15.
 Massachusetts Christian Endeavor Institute, Aug. 15-22.
 Rock River Bible Conference, Dixon, Ill., Aug. 7-14.
 Stony Brook (L. I., N. Y.) Summer Conferences for 1927:
 The United Presbyterian Conference, July 30-Aug. 6.
 German Baptist Young People's Conference, Aug. 6-13.
 The Prophetic Conference, Aug. 13-20.
 General Bible Conference, Aug. 21-29.
 Tenth World's S. S. Assn. Convention, Los Angeles, Cal., July, 1928.
 Victorious Life Conferences, Keswick, N. J.:
 Aug. 6-14.
 Aug. 20-28.
 Sept. 2-5.
 Winona Lake (Ind.) Conferences for 1927:
 Summer School of Christian Education, June 24-Aug. 20.
 Chicago Boys' Club, June 24-Aug. 31.
 Bethany Girls' Camp, July 1-Sept. 1.
 School of Theology, July 14-Aug. 18.
 School of Jewish Missions, July 29-Aug. 5.
 Bible Conference, Aug. 5-14.
 Intdenominational Evangelistic Association, Aug. 9-12.
 School of Sacred Music, Aug. 9-28.
 Eel River Christian Conference, Aug. 15-21.
 Brethren National Conference, Aug. 22-28.
 St. Joseph United Brethren Conference, Aug. 30-Sept. 5.

WHO CARRIES ON SATAN'S BUSINESS?

We have been asked to reprint the following well-known verses attributed to the Rev. Alfred J. Hough.

Men don't believe in a Devil now, as their fathers used to do;

They've forced the door of the broadest creed to let his majesty through.

There isn't a print of his cloven foot or a fiery dart from his bow

To be found on earth or in air today, for the world has voted so.

But who is it mixing the fatal draught that palsies heart and brain,

And loads the bier of each passing year with ten hundred thousand slain?

Who blights the bloom of the land today with the fiery breath of hell,

If the Devil isn't and never was; won't somebody rise and tell?

Who dogs the steps of the toiling saint and digs the pit for his feet?

Who sows the tares in the field of time wherever God sows His wheat?

The Devil is voted not to be, and, of course, the thing is true;

But who is doing the kind of work the Devil alone should do?

We are told that he doesn't go about as a roaring lion now;

But whom shall we hold responsible for the everlasting row

To be heard in church, in home, and state, to earth's remotest bounds;

If the Devil by a unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith, and make their bow, and show

How the frauds and crimes of a single day spring up? We want to know.

The Devil was fairly voted out, and, of course, the Devil's gone;

But simple people would like to know who carries his business on!

August, 1927

History as it is often taught today is the history of Frederick the Great, Napoleon and Louis the Fourteenth, who killed men. Real history is to tell of men like Robert Faraday, Sir Isaac Newton and Thomas Edison. If it were not for Faraday we would not have this world of electrical wonders in which we live. But how many boys and girls know about Faraday?—Prof. Michael I. Pupin, Columbia University.

If you stand on the mountain of faith and look down, things will seem easy to you; but if you are in the valley of doubt they will look like giants. What the church wants and what it is looking for are men and women of faith.—D. L. Moody.

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North East India General Mission A TESTIMONY

*Rev. K. D. Garrison, in a report of his visit to the areas in which this Mission is operating says:

"It was very refreshing, indeed, to see the work of your Mission in the hills, and to realise that the blessing of God is very evidently resting upon it. One must make due allowance for the differences in race, stamina, and environment, between the hill people and the plainsmen, and recognise that in all missions in Assam the results in the hills have been immensely more satisfactory as to numbers than on the plains, but after such allowances have been made, the work of your Mission which we saw, appears to me to most nearly reproduce the conditions of New Testament Apostolic times. There was a warmth and genuineness about the Christians that was evidently real and could not be simulated, and a certain sturdiness about the converts which was good to see. The peculiar feature which was of great interest to me was the evidence of God's working without the use of white missionaries. We foreigners come to consider ourselves indispensable to the Lord for His work, and are prone to forget that God carried on missionary work for a great many years before He had the Anglo-Saxon race to use for this purpose; and, in fact, He sent the Gospel to our race by people of another race. It is very humbling, to us, as indeed it should be, that the Holy Spirit is perfectly able to do His work without the assistance of our western methods, and that the New Testament itself gives us an entirely sufficient basis for the founding and propagating of the Church. So far

*Chairman of the India Executive of the Christian and Missionary Alliance.

as I could ascertain, the personal ministry of the foreign missionaries in the North-East India General Mission has not been any factor in producing the work as it stands at the present time (I mean, at least, no favourable factor.) Indeed, I question whether any useful purpose could be served by the importation of missionaries into the hills, although I can see a sphere of utility and blessing for a Bible teacher who would have experience enough and grace enough to keep his hands entirely off church administration. This is almost asking the impossible of a white man, but I take it to be the condition of usefulness in that work."

An answer to criticisms

Mr. Garrison continues:

"I may say that certain criticisms of the work of the North-East India General Mission, which had reached me hitherto, seemed to be based largely upon the assumption that missionary work could amount to nothing without foreign missionaries in charge thereof. I am sorry to say that the average experience of work in India by foreigners leads us to give credence to such an attitude. It was, therefore, a genuine surprise and blessing to see what God is doing entirely through Kuki or Lushai agency. Moreover, it seems to me that under the circumstances God Himself is able to have all the glory. This fact makes it the more probable that the blessing of God can continue to rest upon that work.

"I wish to assure you of the definite conviction which I have received after having seen the work in the hills, that God is in it."

The North East India General Mission, Inc.

Field Director, Watkin R. Roberts

Home Director, John C. Williams

Pennsylvania Building, Philadelphia, Pa.

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J. A. V. G.

Effective Praying, by Henry W. Frost.

This is a unique presentation of a subject upon which much has been written, a work quite different from the ordinary. The author's mastery of his subject makes the reading of it a delight. Each of the ten chapters has a clear-cut message which carries with it a definite objective. It is this feature which makes the volume so valuable. It is rich in Bible exegesis and cogent in style. There is a sprinkling of appropriate illustrations, some drawn from the author's own life, and these fitly illuminate the message. Deeply spiritual and very readable.

162 pages. 7½ x 5 inches. The Sunday School Times Company, Philadelphia. \$1.25.

J. A. V. G.

Job's Niece, by Grace Livingston Hill.

This charming and winsome writer has added one more to her long list of wholesome stories. The heroine by her father's death was brought face to face with domestic responsibilities which her other relatives neglected to assume. The story tells of how calamity after calamity in quick succession followed and her triumphant solution of every problem, suggests her relationship to the true and tried saint of the Old Testament. The author possibly has reserved too many climaxes for the last chapter, thus preventing a more natural conclusion to what is otherwise a true picture of modern life.

351 pages. 7½ x 5 inches. J. B. Lippincott Company, Philadelphia. \$2.00.

C. H. B.

A Guide to the Study of the English Bible, by Hersey Everett Spence and James Cannon, III.

These two professors of biblical literature in Duke University have given us the benefit of their years of experience in teaching the subject matter of the Bible. The prime purpose of this book is to avoid "helps" as largely as possible and to send the student immediately to the Bible text. The entire Bible is covered in eighty-three studies in outline form. Three of these studies are of the contents, nature, history and purpose of Bible study. The historical events taking place between the Old and the New Testament are also considered in two lessons.

187 pages. 7½ x 5 inches. Cokesbury Press, Nashville. \$1.25.

C. H. B.

China Chats, by Frederick F. Helmer.

Here is a fascinating little book of pure genius,—genius that provides not only interesting pass time, but information that is most valuable and useful. The reader is admitted to a charming circle of children gathered about an equally charming young missionary, and permitted to "listen in" to the unrestrained conversation (thoroughly natural,—with all the ebullitions and antics included) regarding that strange, far-away land of China. Nothing more interesting and enlightening could be placed in the hands of the children; but, be sure the older members of the family give the children a chance to read the book!

123 pages. 7½ x 5½ inches. Sunday School Times Company, Philadelphia. \$1.00.

W. H. H.

Little Children Come Unto Me, by Paul J. Hoh.

A collection of prayers adapted to small children. Prayers are in both poetry and prose form. Very unique and helpful for the home in which the little ones are trained in the divine art of prayer. The author exhibits his intimate knowledge of the child mind by the very nature of these prayers. Twenty-five phases of home life are touched by these simple expressions, so common to the heart of the child. A very attractive little volume.

63 pages. 6¼ x 5 inches. United Lutheran Publication House, Philadelphia. 50 cents.

J. A. V. G.

Star Trails, by Ethlene Boone Cox.

Seven short essays of unusual merit comprise this series of incentives to a purposeful life. A finely cultivated literary sense here requisitions illustrations of singular power in illuminating such vital subjects as friendship, Bible study, prayer, personal influence, soul-winning and life service. They were first given as vesper messages at Hillcrest, N. C., by the author to several hundred young people. We are glad that in their printed form, in this deluxe edition, they are to have a wider ministry.

84 pages. 8 x 5½ inches. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

J. R. R.

Your Thoughts and You, by Kathrine R. Logan.

Miss Logan, as a National Y. W. C. A. secretary, has had ample opportunity to appraise the value of high-mindedness and wholesome thinking on the part of young people. Her authorship has sought to help them to aspire and attain. The present book stimulates by three gracious chapters followed by a fine harvest of quotations worthy of a place in the memory. Poetic gems abound, spiritual verses are interspersed, and occasional treasure in prose is offered. One might feel that some of the quotations are too brief, inadequate to give weight to the teaching, and that more frequently the authorship should be indicated. The compiler urges constantly the value of memory work and provides for frequent tests on this point. The influence and mission of the book will be inspirationally Christian and wholesome.

188 pages. 7½ x 5½ inches. George H. Doran Company, New York. \$1.35 net.

W. J. R.

The Psychology of Saving Faith, by S. M. Robinson, M.D.

This author maintains that "trinity is the substratum upon which rests creation." He traces many evidences of trinity in the Godhead, in the Bible, and in man. He conceives of the salvation trinity as consisting of newness of soul, or life by a gift of grace; newness of spirit by an experience of grace, and newness of body by a miracle of grace.

There is much that is interesting and illuminating in this book, but some of the interpretations seem forced and unnatural, while others are built upon inaccurate translations. It cannot be established, if the lexicons can be trusted, that the meanings of the Greek words for soul (*psuche*) and spirit (*pneuma*) are always as clearly and rigidly differentiated as is here claimed. Further, the Hebrew word for life (*chayim*) in Genesis 2:7 is certainly a plural form, with a singular meaning, and there appears to be no warrant for the elaborate argument based upon the supposition that it is a dual form. To make it read that God breathed into man's nostrils the breath of two lives (natural and supernatural) is theological interpretation, not translation. Another criticism of the volume is that the discussion scarcely warrants the use of the title "The Psychology of Saving Faith." It is doubtful whether psychology can be confined within such narrow limits as are here described. Notwithstanding these defects, the book has a worthwhile message.

163 pages. 7½ x 5½ inches. Christian Alliance Publishing Company, New York. \$1.50.

J. E. J.

Mississippi Steamboat, by Herbert and Edward Quick.

In view of the attention that has recently been given to the floods in the Mississippi Valley, this history of steamboating on the Mississippi and its tributaries will be of exceptional interest. The authors trace the development of the western transportation from the days of the flat boat until, before the development of the railroads, the great fleet of steam vessels carried the nation's commerce. Innumerable incidents with fitting illustrations intensify the interest and make the narrative as pleasing as it is practical.

342 pages. 8¼ x 5½ inches. Henry Holt and Company, New York. \$3.00.

C. H. B.

An Introduction to Child Study, by Rev. Clarence H. Benson.

To those who may have become wearied with the unsatisfying behavioristic or mechanistic psychology of the day as the proper method of child study, this volume will come as a refreshing relief. Contrary to much of the superficial and anti-Christian attitude of modern psychology, the author actually believes that the child possesses personality, has a soul to save, and that in addition to his physical and intellectual needs the child requires social, moral, and spiritual training. First of all we wish to commend the unusually clear outline of the material of each chapter, which is a great help for use as a text-book as well as to the ordinary reader. The extended bibliography at the end of the book, as well as the frequent quotations in the text itself, shows that the author has approached his task with a thorough knowledge of what already has been written upon the subject of child study. Yet the treatment is not hackneyed, and the book is a real contribution to constructive study and practical Christian teaching of the child, whether in home or school. Every stage of childhood is fully considered, from infancy to the later adolescence period. The author has not forgotten he once belonged to each period. He knows his material practically, as well as theoretically and has summed up in a single word the physical, mental, social and spiritual characteristics of each period of child life. The material is surpassing and it is an excellent literary product in addition.

240 pages. 7 x 5 inches. Bible Institute Colportage Association, Chicago. \$1.50. Postage 10c.

G. S.

Beyond the Sunset, by Herbert Booth Smith, D.D.

A group of eleven sermons dealing with the future life and fact relating thereto. The author adduces convincing argument as to the reality of the resurrection, the certainty of meeting those who have gone before, and the life eternal. The case for and against the resurrection form two important sermons. There is a peculiar element of comfort for those whose loved ones have led the way to the glory-land. Very spiritual, clear and vividly illustrated. There is something inspiring in the author's manner of presentation which grips the heart and stirs the intellect as well. Additional chapters are, "Is Reincarnation a Christian Doctrine?" "Can the Dead Communicate?" "Christians and the Ouija Board," "Shall We Recognize our Loved Ones in Heaven?"

189 pages. 7½ x 5½ inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

J. A. V. G.

Is the Antichrist at Hand? by Oswald J. Smith.

This book deals with the present political condition of those countries which are being affected by the revival of the ancient Roman Empire, and the utterances of its statesmen have been carefully considered, and use has been made of their disclosures when it has been felt that they would contribute to a fuller understanding of the significant events which are being enacted before our eyes.

The style is conversational and non-controversial. The author aims to arouse in his readers a desire to search the Scriptures to see "if these things are so." The discussion will be familiar to students of prophecy, but it will come with the power of arrest, if not with shock, to those who have not heeded the trend of events in the light of the Word of God.

128 pages. 7¼ x 5½ inches. The Christian Alliance Publishing Company, New York. \$1.00 net.

J. R. R.

Moody Bible Institute Monthly

This Is The Way, by A. E. Richardson, D.D., author of *How to Live the Victorious Life*.

The author has gleaned material from life and experience, and from his discerning reading, to fill this volume with incidents, allusions, comments and homilies intended to make clear the way of life. It is a book through which one must needs browse and happen on to the finer and more valuable things. There is no particular plan followed, and the index is not even topically presented, but the whole tone of the book is in spiritual sympathy with the things of Christ and the Christian way of life.

136 pages. 8 1/4 x 5 1/4 inches. Marshall Brothers, Ltd., London. American Agent, W. P. Blessing Company, Chicago. \$1.00.

W. J. R.

The Seven Finalities of Faith, by A. Z. Conrad, Ph. D., D. D.

The eminent minister of the historic Park Street Church, Boston, needs but to be announced and many will listen with relish to his gracious and scriptural messages. The author's Foreword declares that "the fires of a boundless hope cannot be wet-blanketed by a naturalistic philosophy. Modern educational programs and processions tend to opiate the very faculties which are reaching out after God, but belief still persists." With faithfulness and profound wisdom he digs to the very foundations of Christian doctrine and the seven chapters of the volume present in order the seven finalities as: God Is; God Created; God Spoke; God Came; God Redeemed; God Is Here; and God Is Coming Again. A conclusion sums up the arguments preceding in a masterly way. There is high reward and rich replenishment for faith in a careful reading of this book.

224 pages. 8 1/4 x 5 1/2 inches. The Sunday School Times Company, Philadelphia. \$1.50.

W. J. R.

Cyclopedia of Funeral Sermons and Sketches, by G. B. F. Hallock.

This is the second volume of a series of three comprising the pastor's personal library.

In volume 1 is given aids to the conduct of public devotions including all special days and occasions with salutations, invocations, etc., with numerous sermons for weddings, funerals, communions, etc.

Volume 3 is a cyclopedia of sermon outlines and sketches for special days and occasions. It purports to be a sermon suggestor and inspirer. The author's aim has been to make these volumes helpful for ministers of all denominations.

The contents of this second volume are selections relating to the death of children, those dying young; those dying in the prime of life; the death of the aged; the death of those in special relationships, followed by a list of illustrations to use at funerals.

To those who are looking for help of this kind perhaps no better volume could be found.

253 pages. 9x6 inches. George H. Doran Company, New York. \$2.00.

P. B. F.

From Every Tribe and Nation, by Belle M. Brain.

This little volume is rich in thrilling experiences and redolent with an atmosphere of living faith and love. We can do no better than quote with hearty approval the following paragraph from the publishers:

"Miss Brain's new compilation of missionary stories tells of inspiring lives of Christian converts on the foreign field. The fifty stories, each brief, concise and revealing, come from all parts of the world, and relate incidents in the Christian experiences of men and women of all grades of life; poor and rich; humble and famous; black, white, yellow, red and brown. Workers in Sunday-schools, missionary meetings, and mission study classes, and also preachers of missionary sermons, will find them very usable and effective."

This volume lends itself splendidly to reading in young peoples' meetings and mission study classes. If you read any one of the fifty stories, you will be sure to read the other forty-nine.

178 pages. 7x5 1/4 inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

W. H. H.

August, 1927

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Guiding a Growing Life, by Robert Edwin Gaines, M. A., Litt. D.

These lectures were delivered to the students and faculty of the Southwestern Seminary in the spring of 1926. Books dealing with the child problem are appearing in ever increasing numbers, some commendable and some otherwise, but we surely did not like to have missed this one. We have not read an author who has a more sympathetic grasp of his subject. We were particularly interested in the chapters upon "Child

Nature and How It Unfolds," and "Fitting the Nurture to the Nature."
128 pages. 7 1/4 x 5 inches. George H. Doran Company, New York. \$1.25.

G. S.

The Progressive Unfolding of the Messianic Hope, by Jasper A. Huffman, D. D.

Every student of the Bible cannot help being impressed with the important place the Messianic vision holds in the minds and the hearts of the prophets. Already the ancient rabbis understood this. One of them expressed this thought in the following manner: "All the prophets prophesied of nothing else except the times of the Messiah." This book, therefore, will be found very suggestive to the careful reader. It is one of the books chosen by Dr. Leander S. Keyser, D.D., in his list of twenty-five religious books for the evangelical Christian to offset a modernistic selection.
180 pages. 7 1/4 x 5 1/4 inches. George H. Doran Company, New York. \$1.50.

S. B.

Revell's New Scripture Atlas, by George Philip, F. R. G. S.

This new atlas fills a need. There are sixteen colored plates containing forty-one maps and plans which illustrate the historical geography of Bible lands, and set forth many other facts of interest and importance. We note, however, one misleading historical statement, namely, "that the Hebrew tribes did not enter on the conquest of the Promised Land as a united people." The opening chapters of the book of Joshua teach just the opposite.
18 pages. 11 x 8 3/4 inches. Fleming H. Revell Company, Chicago and New York. Boards. 90 cents.

G. S.

The Bible Status of Women, by Rev. Lee Anna Starr, D.D. LL.D.

This is the most pretentious volume on this subject that has yet come to our notice. It should be received as a sincere effort on the part of the author to present the truth concerning the status of women. The only condition upon which women can come into their freedom is that of conformity to the truth set forth in God's Word. Wherever the Scriptures have been received, woman's condition has been best.

While the book should be received as an honest effort, its limitation should be recognized. The present reviewer does not agree with the interpretation of all the passages of Scripture cited. The author's limitation is perceived and her prejudice recognized in the apparent effort to interpret certain Scriptures in conformity with her views instead of allowing her to be determined by the exegesis of Scripture.

Many will refuse to accept the author's position with regard to the intermittent inspiration of Paul in the writing of I Corinthians. If one be allowed to deal with the Scriptures on that basis it will be impossible to come to a unified judgment. Despite disagreement with many of the points taken by the author, Bible students who are interested in this subject can consult this volume with profit.

416 pages. 9 3/4 x 6 1/4 inches. Fleming H. Revell Company, Chicago and New York. \$3.00.

P. B. F.

The Sinless, Sickless, Deathless Life, by Frank N. Riale, Ph.D., D.D.

In a very beautiful manner, the hope of the redemption of the body is portrayed before the reader of this book. The thought is scriptural and the arguments are based upon the Bible. Because His coming draweth near, this is a timely subject but it will have to conquer a great deal of prejudice before it can become a book generally read by Christian people. The mysteries connected with our Lord's return are not all revealed; therefore there is a great deal of difference of opinion with regard to the manner of the resurrection. Some of the statements in the book will probably have to be revised in the light of the facts, but we would recommend the reading of the book most cordially.

263 pages. 7 1/2 x 5 inches. L. J. Walker & Co., New York.

S. B.

BOOKS RECEIVED

George H. Doran Company, New York.

"One Hundred Three Minute Sermons," by Rev. John R. Gunn. Cloth, 162 pages, \$1.35.
"The Pedagogy of Jesus in the Twilight of Today," by Walter Albion Squires, D.D. Cloth, 296 pages, \$2.00.

"A Literary Guide to the Bible," by Laura H. Wild, B.D. Cloth, 283 pages, \$2.00.
"Your Thoughts and You," by Kathrine R. Logan. Cloth, 188 pages, \$1.35.
"The Attitude of Jesus Toward Woman," by M. Madeline Southard, M.A. Cloth, 183 pages, \$1.50.

Fleming H. Revell Company, Chicago and New York.

"Around the Lord's Table," by Frank M. Goodchild, D.D. Cloth, 192 pages, \$1.50.
"Christ's Cure for the World," by Gordon H. Baker, D.D. Cloth, 185 pages, \$1.50.
"The Red Road to Royalty, and Other Addresses," by Lewis Robeson Akers, D.D., LL.D. Cloth, 188 pages, \$1.50.
"Success and You," by Nellie E. Friend. Cloth, 135 pages, \$1.25.

"Casework Evangelism," by Charles Reed Zahmiser. Cloth, 192 pages, \$1.50.

Sunday School Board of the Southern Baptist Convention, Nashville.

"How to Plan Church Buildings," by P. E. Burroughs. Cloth, 183 pages.

"Daily Vacation Bible School—Primary Third Year," edited by Homer L. Grice. Paper, 150 pages.

"Daily Vacation Bible School—Junior Book 3," by Ethel Harrison Grice. Paper, 149 pages.

Cokesbury Press, Nashville.

"A History of New Testament Times," by George M. Gibson, D.D. Cloth, 215 pages, \$1.00.
"The Life in the Spirit," by Bruce S. Wright, D.D. Cloth, 118 pages, \$1.25.

Hamilton Brothers, Boston.

"The Apocalypse of Jesus Christ," by William J. McKnight, D.D. Cloth, 321 pages, \$3.00.

Richard C. Badger, Boston.

"Starlight in the Dark," by Christopher G. Hazard, D.D. Cloth, 195 pages.

Gospel Trumpet Company, Anderson, Ind.

"D. L. Moody the Soul-Winner," by A. T. Rowe. Cloth, 128 pages, 75 cents.
"Adoniram Judson, Apostle of Burma," by L. Helen Percy. Cloth, 128 pages, 75 cents.

The Jewish Publication Society of America, Philadelphia.

"A History of the Jewish People," by Max L. Margolis and Alexander Marx. Cloth, 823 pages, \$4.00.

The Homestead Company, Des Moines, Ia.

"Jesus Only," copyrighted and published by Benjamin Samuel Varjabedian. Cloth, 361 pages, \$1.50.

Home Correspondence School, Springfield, Mass.

"Where and How to Sell Manuscripts," by William B. McCourtie. Cloth, 482 pages, \$3.50.

John Ritchie, Kilmarnock, Scotland.

"Triumphs of Grace," by James Shields. Cloth, 159 pages, 2/6.

Oliphants, Ltd., London.

"Within My Home Through a Woman's Eyes," by Eleanor Vallacott Wood. Cloth, 92 pages, 2/6.

Christian Workers' Depot, Sydney, Australia.

"The Way Into Blessing," by H. T. Rush. Paper, 48 pages.

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GRANT STROH who answers so efficiently "Practical and Perplexing Questions" in this magazine, has written several very valuable books and booklets.
God's Word Program, 204 pages, cloth covers, \$1.50 net.
The Next World-Crisis, 223 pages, cloth covers, \$1.50 net.
Gabriel and Michael: Angels, 32 pages, 10c.
His Church, 64 pages, Art Stock Covers, 40c net.
His Glory, 64 pages, 2-color covers, 40c net.
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A NEW TRUSTEE

At the June meeting of the Trustees of the Institute, Mr. A. J. Nesbitt, of Montreal, was elected to the Board. Mr. Nesbitt is president of the firm of Nesbitt, Thomson and Company, a financial concern engaged prominently in the promotion of hydro-electric utilities in Canada. Mr. Nesbitt is affiliated with the Brethren, but has made something of a study of the life and work of the Moody Bible Institute, and considers it a great opportunity for service in the name of the Lord. Mr. Nesbitt was born in St. John, New Brunswick, where his father was known as a zealous Christian and soul-winner. These gifts have been inherited by his son, who loses no opening to testify for Christ and to promote his work in every scriptural way.

CHRISTIAN EDUCATION COURSE

Upon the recommendation of Mr. Benson, director of the Religious Education Course, the faculty recommended to the Board of Trustees that this course be known hereafter as the Christian Education Course. The Executive Committee of the Board of Trustees having approved the recommendation of the faculty, the course now goes by the new name. "Religious Education" had come to have too vague a designation to properly present the evangelical standpoint of the Institute.

J. M. G.

FACULTY AND STAFF ENGAGEMENTS

Dr. P. B. Fitzwater—June 13, Association of Fundamentalist Ministers, Chicago, Ill.; June 27, Bible conference, Chicago Fundamental Ministers' Union, Glen Ellyn, Ill.

Rev. A. H. Leaman—May 31-June 5, series of meetings in the Pleasant Grove Mennonite Church, Tremont, Ill., which resulted in a number of conversions; June 22, Illinois State Mennonite Conference, subject, "Contending for the Faith"; June 26-July 4, evangelistic meetings in the Mennonite church, Orville, O.

Rev. Clarence H. Benson—June 12, United Presbyterian Church, Oak Park, Ill.; June 26, Michigan Avenue Community Church, Chicago.

Rev. W. E. Sampson—May 28, City Union Mission, Kansas City, Mo.; May 29, Calvary Branch Baptist Church, Kansas City, Mo.; May 22, June 5, 12, and 19, Agoga Bible Class, Moody Memorial Church, Chicago; June 5, Bridewell Jail, Chicago; June 8, Union Special Machine Company, Chicago. Mr. Sampson has supplied the pulpit of the First Baptist Church, Hammond, Ind., since January, and will continue to do so until they call a pastor.

SPECIAL SPEAKERS

Dr. W. L. Swallen, Presbyterian Minister, August, 1927

sion, Pyeng Yang, Korea; Miss Sarah Palmer, evangelist; Rev. John E. Williams, Home Director of the North East India General Mission; Mr. W. A. Hillis, Los Angeles Bible School; Mrs. Alfred Buxton, Abyssinian Frontier Mission; Rev. L. R. MontGomerie, field secretary and evangelist, Shantyman's Association; Mrs. John S. Bennett, children's worker, Central Union Mission, Washington, D. C.; Mr. W. F. Roadhouse, World Wide Evangelization Crusade; Rev. J. Palmer Muntz, pastor, Cazenovia Park Baptist Church, Buffalo, N. Y.; Dr. French Oliver, evangelist; Mr. Thomas Dooly, Ireland; Mr. Duncan McNeil, Glasgow, Scotland.

A TABERNACLE BY THE SEA

On Memorial Day, the "Moody Bible Institute Tabernacle" was dedicated on the Board Walk of Ocean City, N. J., the consummation of many weeks of prayer, planning and toil on the part of a committee of Philadelphia friends of the Institute. Mr. W. S. Wills was chairman of the committee, and Mr. F. M. Smith, a most zealous and active member of it. At the dedicatory exercises, Rev. H. L. Burkett presided, and Rev. O. R. Palmer, of Philadelphia, gave an address.

The summer activities will begin in the tabernacle on July 3 and continue without interruption until Labor Day. The first month will be devoted to evangelism, and the second, as in former years, to a Bible conference. The throngs that ebb and flow on the Board Walk will thus have a constant invitation, in the midst of physical joys, to give thought to the higher interest of their souls and the pleasures of the Christian life.

The tabernacle has eighty windows and doors, meaning light, air and accessibility. It is provided with rugs, rest-room furniture and other accessories to comfort, making it as attractive as possible.

THE MOODY ALUMNI NEWS

The third issue of the *News*, published by the Moody Bible Institute Alumni Association, was issued in June. It is a newsy family letter which is being welcomed by more than one thousand regular subscribers and costs only fifty cents a year. Rev. Harold L. Lundquist '23, editor, hopes to include all former students among the subscribers to the *News*.

WICHITA BIBLE CONFERENCE

This was a well worthwhile gathering held in the First Baptist Church, Rev. W. H. Rogers, D.D., pastor, from June 12 to 19 inclusive. The teachers were Dr. Gray and Prof. Leander S. Keyser. The first-named gave one series of studies in the epistle to the Hebrews and another in the life and teaching of our Lord, while Professor Keyser lectured on the authority and inspiration of the Bible and the problem of origins. Both teachers preached on the Sundays in different churches of the city.

The attendance at the conference was large throughout, and interdenominational in character, being organized by the Wichita Bible Conference committee. This committee, of which Dr. Rogers is chairman, is composed of representatives, clerical and lay, from several churches, and contemplates further gatherings of the kind to emphasize the orthodox or evangelical standards of the Christian faith.

PERSONALIA

Mrs. Fellers, wife of Foss L. Fellers, late music instructor of the Institute who died in 1924, was a recent visitor. She has accepted a position as dietician for the State Normal College, Kent, O.

Mrs. C. B. Norlin is in charge of the Daily Vacation Bible School now in session in the Moody Memorial Church, Chicago. Mr. Norlin, up to the time of his death, was cashier of the Institute.

Miss Hanna M. Thomas, head of the English department at Western Union College, LeMars, Ia., former teacher of English at the Institute, spent a few days with Miss Mabel Sprague, librarian. Miss Thomas is enroute to Europe for profitable travel and will return early in September.

A reunion of former students, attending the Northern Baptist Convention in Chicago, was held at the Institute June 2. Nearly two hundred, ministers and laymen, representing every year from 1894 to 1926, with the exceptions of '98 and '08, partook of the supper served in Keith Hall. Groups were shown through the Institute buildings where many changes were noted, the radio broadcasting station receiving a generous share of attention. Following the informal program, presided over by Dean Fitzwater, the motion picture, "Life at the Moody Bible Institute of Chicago," was presented.

STUDENT REUNION AT HOUSTON

A reunion of Moody Bible Institute students and their friends was held on Saturday evening, June 4, in connection with the conference conducted in the First Baptist Church. After supper Dr. Gray presided at the fellowship meeting. The following-named persons were present: E. M. Edwards '08; Max Hearst, Mrs. J. C. Bobb, Alvina McLean, '24; Mr. and Mrs. W. H. Meyer, Mrs. Louise Huston, Mr. and Mrs. J. C. Millis, Mrs. J. W. McCullough, Helen McCullough, '21; Rev. and Mrs. Charles A. Nash, '24; Mrs. M. Kathryn Cox, Virginia and Winifred Cox, Edith Simpson, L. Jack, '17; and Mrs. Clark, N. E. Seavy, E. D. Simpson, W. T. Krause, Lee Bryan, Dorothy Vessy, Mr. and Mrs. C. A. Dean, May C. Pollack, Mr. and Mrs. O. W. Fordyce, Mrs. Rilla Krause, Mrs. J. J. Crayton, Mr. and Mrs. G. E. Simpson, Mr. and Mrs. H. J. DuBois, Mr. and Mrs. Carey Shaw, Mr. and Mrs. F. W. Lumsden, Mrs. W. A. Strickland, Mr. and Mrs. Loren G. Jones, and Rev. James B. Leavell.

STUDENTS OF OTHER DAYS

W. A. Genheimer '19, Kaba Hill Mission Station, Mogu-Lealui P. O., North Rhodesia, Africa, writes: "You will no-

tice we have been transferred again to another station. We are doing relief work, i. e., stopping up vacancies made when other workers go on furlough."

Arthur B. Dahl '25, of Lyle, Minn., singing evangelist, is assisting in meetings in New York during the months of July and August.

Hugo Montanus '24, is at present preaching in the Faith Presbyterian Church, Milwaukee, Wis.

R. J. Campbell '15, pastor of the Zorra Baptist churches, Innerkip, Ont., reports marked blessing upon the work there. More than thirty confessed Christ in the first seven months of his ministry.

H. B. Sandine '20, has given up the pastorate to devote his entire time to evangelistic and Bible conference work. For further information and references he may be addressed, 4698 Kasson avenue, Chicago, Ill.

Fred Eastburg '09, began his work May 1 as pastor of the Swedish Bethlehem Church, Herndon, Kan.

Paul A. Contento '27, conducted evangel-

ist commendation of the splendid furnishing which the Institute had given the candidate for his important work.

J. E. Kirkwood '05, of Reynoldsville, Pa., who organized more than one hundred Sunday-schools during his twenty-three years of service with the American Sunday School Union, has resigned and is open for supply work or short evangelistic campaigns.

G. E. Fisher '17, is pastor of the Presbyterian church, Laona, Wis. He is giving much of his time to meetings in the open air and in lodging houses.

Dorothy Ellerton '24, Ganado Mission, Ganado, Ariz., has sent to Miss Gaymon a striking exhibit of the sewing done by Indian girls. The patchwork is very skillfully matched, and the little aprons of plaids, checks, and plain colors are gayly bound with contrasting material, or ornamented with even feather-stitching. Miss Ellerton says she uses the methods taught by the Institute.

W. E. Sampson '26, assistant to Mr. A. F. Gaylord, Business Manager, was or-

of Missions and will return via Africa to take up her work January 1, 1928.

Kenneth S. Wuest and Mrs. Wuest '24, have been conducting a course in Bible study during the summer in connection with evangelistic meetings in Canton, N. C. The local newspaper contained enthusiastic reports of their work.

Rose Armer '26, is working in a large community house in Boston, Mass. More than half of her time is spent in the nursery-kindergarten where the majority of children are Jewish.

Henry H. Heerschap '25, is pastor of the church at White Pigeon, Mich., which had been closed for two years before he went to the field. The Sunday-school has increased from thirty to almost two hundred members. The church services are well attended, and the various societies are active in their spheres.

Claudia Jessen '26, is teaching in the Winnebago Indian Mission, Winnebago, Neb.

Arthur Gathman '24, was recently graduated from the academy of Wheaton College, Wheaton, Ill., where he was awarded a scholarship because of his high scholastic standing. He was the only academy student thus favored.

J. Lloyd '13, and Mrs. Hunter (Bertha Richter '15), are being greatly blessed in their Canadian Sunday-school Mission, with headquarters in the Lombard Building, Winnipeg, Man. They have started a "Win and Train One League" to promote the work of soul-winning, which is prospering.

Norman W. Taylor '21, home on furlough from Mexico, was one of the speakers at the "popular meeting on foreign missions" held May 31 by the General Assembly in San Francisco, Calif.

J. Chas. Stern '23, pastor of the Victoria Park Baptist Church, Port Elizabeth, So. Africa, is working among the white population, although he touches all classes. God is greatly using him in winning souls. He writes: "We are indeed grateful for every memory of the Institute." Mrs. Stern was a student in '25.

G. P. '13, and Mrs. Rockwell have recently been associated with A. H. Cullen '13, in a soul-stirring revival at Winnfield, La., where Mr. Cullen is pastor of a church. Mr. Rockwell speaks in highest



A group of former students who attended evangelistic meetings held April 15-May 1 by Mel Trotter at Greenville, S. C. From left to right: Homer Hammontree '12, Jean Shewell '21, Mrs. Chas. H. Mount (Esther M. Mulder '16), Chas. H. Mount '17, Howard Hermansen '21, E. A. Dillard '21, and Dorothy Russell '19.

istic meetings May 22-June 5, at Center White Creek Baptist Church, near Eagle Bridge, N. Y. The campaign brought great blessing, and many confessed Christ.

John Best '99, is pastor of the Congregational church, Menasha, Wis., where dedicatory services were held June 19, 20.

F. E. Smiley '92, has resigned as pastor of the Presbyterian church, Aurora, Colo., after a ministry of eleven years, during which time he received 446 members, and built a magnificent church edifice. Mr. Smiley, unanimously elected pastor emeritus of the church, has returned to the evangelistic field.

F. B. Fitzgerald '23, has accepted the position of associate pastor and financial secretary of the First Baptist Church, Middlesboro, Ky.

Milford Castrorale '26, assistant to Rev. W. Taylor Joyce, director of the Institute's Practical Work Department, received ordination May 19, in the First Baptist Church, Western Springs, Ill., (R. R. Kratz '26, pastor). Following the examination, Rev. W. H. Cossum, moderator of the ordaining conference, spoke in high-

dained May 29 for the Baptist ministry at the Down Town Calvary Baptist Church, Kansas City, Mo. After an examination of an hour and a half before an audience of his "old home church," Rev. Carrol V. Day administered the ordination.

Edgar Woolhouse '14, has entered upon his sixth year as pastor of the First Baptist Church, South Chicago, Ill. There were thirty-three baptisms last year.

Charles A. Adey '18, is pastor of the Union Gospel Tabernacle, Cordova, Ill., recently purchased from the Methodist organization. The anniversary and dedication services held May 26-29 resulted in several decisions for Christ and twenty-five expressed their desire to enter Christian service.

F. W. Sass '06, Grand Rapids, Mich., writes of the home-going of his wife, Mary Stamm Sass, June 2, at Flint, Mich. He says: "She was indeed the 'better half' as a co-worker in the various home mission pastorates."

Mrs. G. E. Springer '10, was a recent guest at the Institute. She is working in India under the Christian Women's Board

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Moody Bible Institute Monthly

terms of the work being cared on there under the leadership of Mr. Cullen.

Albert Towers '26, Esther E. DeSchmidt '26, and Olive Bettell '26, sailed April 11 for work in South Africa, under the South Africa General Mission. A cablegram to the board announces the sudden death of Albert Towers soon after his arrival in Africa.

Hannah Beal '19, home on furlough from India, was a recent guest at the Institute. She was accompanied by Mrs. Mary Rose Samuel, a native of Rawalpindi, Punjab, India. Mrs. Samuel, attired in native costume, addressed a group of young women assembled in the Correspondence School, and held their closest interest as she told them of the work among her own people. She is taking the Synthetic Bible Study Course by correspondence.

J. N. Hudson '27, has accepted the pastorate of the Concord Baptist Church, Concord, Fla.

BORN

To Edward O. '20, and Mrs. Kehler (Muriel Sim '22), a son, Edward Oves, Jr., June 9, Pittston, Penna.

To Eric L. A. '20, and Mrs. Hill (Helen E. Metz '22), a son, Douglas Whittier, April 11, Dayton, Ohio.

To Hugo '24, and Mrs. Montanus '26, a son, Neil Crawford, March 31, Chicago, Ill.

To Fred '09, and Mrs. Eastburg, twin sons, Norris Fellman, and John Newell, March 3, Centerville, Ia.

To Arthur A. and Mrs. Phelps (Imogene Granville '22), a son, Arthur A. Jr., May 31, Tucson, Ariz.

To Andrew '17, and Mrs. McGill, a son, Stanley Sinclair, March 11, Angola, West Africa.

To Richard E. '22, and Mrs. Baker (Luttrella M. Ahler '22), a daughter, Mary Sue, June 26, Knoxville, Tenn.

MARRIED

Ervil Gustafson '25, and Helen Johanna Cederberg, June 14, Willman, Minn.
Eugene Grebe, and Esther Hartley '25, June 11, Onarga, Ill.

Alvin George Raedeke '20, Evening School, and Katherine Marie Gieser '26, Evening School, June 21, Highland Park, Ill.

William Barkalow '24, and Ethel Maude Ellsworth '24, June 17, St. Paul, Minn.

Einar A. Comfield, and Myrtle T. Raedeke '25, June 24, Chicago, Ill.

Roy Leland Zinn, and Corinne Anderson Manchester '21, June 19, Fort Worth, Tex.

DIED

G. A. Swanson '07, Jan. 4, El Reno, Okla.

Iva Dixon '26, June 6, Chicago, Ill.

FREE GRANTS OF BOOKS

Literature was sent out on account of Book Funds named from June 1 to June 30, 1927, inclusive:

Africa Book Fund: To 8 points in Africa: 78 Colportage Library books, 3 Emphasized Gospels, 10 Evangel Booklets, 4 Pocket Treasuries.

Flood Refugee Book Fund: To 7 points in 3 states: 286 Colportage Library books, 1,303 Evangel Booklets, 1,025 Pocket Treasuries, 6,100 tracts.

Free Tract Fund: To 4 points in 4 states: 4,050 tracts.

August, 1927

General Mission Fields Book Fund: To 10 points in 3 foreign countries: 95 Colportage Library books, 78 Evangel Booklets, 25 Pocket Treasuries, 6 Testaments.

Hospital Book Fund: To 49 points in 23 states and 1 point in Canada, 1,497 Colportage Library books, 263 Emphasized Gospels, 1,768 Evangel Booklets, 2,041 Pocket Treasuries, 2,133 tracts.

India Book Fund: To 10 points in India and Burma: 918 Colportage Library books, 51 Emphasized Gospels, 608 Evangel Booklets, 1 Pocket Treasury, 1,000 tracts.

Latin-America Book Fund: To 3 points in 2 states, and 5 points in 5 countries: 240 Colportage Library books (in Spanish), 783 "God is Love" (in Spanish).

Life-Saving Station Book Fund: To 1 point in 1 state: 28 Colportage Library books, 28 Evangel Booklets, 75 Pocket Treasuries.

Lumber Camp Book Fund: To 2 points in 2 states: 69 Colportage Library books, 90 Evangel Booklets, 10 Pocket Treasuries.

Mountain Book Fund: To 24 points in 8 states: 508 Colportage Library books, 3 Emphasized Gospels, 330 Evangel Booklets, 451 Pocket Treasuries, 400 tracts.

Pioneer Book Fund: To 15 points in 8 states, and 9 points in Canada: 685 Colportage Library books, 28 Emphasized Gospels, 888 Evangel Booklets, 278 Pocket Treasuries, 4 Testaments, 1,250 tracts.

Prison Book Fund: To 49 points in 25 states: 1,357 Colportage Library books, 1,504 Evangel Booklets, 1,797 Pocket Treasuries, 2 Testaments, 370 tracts.

The total amount of literature sent on the above Book Funds during June is as follows: To 153 points in 35 states, 10 points in Canada, and 29 points in 11 foreign countries: 5,761 Colportage Library books, 348 Emphasized Gospels, 7,390 Evangel Booklets, 5,707 Pocket Treasuries, 12 Testaments, 15,303 tracts.

MR. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago.

The following contributions have been received from June 1 to 30, 1927, inclusive:

	Number of Contributions	Amount of Contributions
Africa	8	\$ 60.00
Alaska	2	11.00
Army and Navy	4	35.00
General Missions	6	42.25
Hospital	119	652.05
India	13	167.50
Latin America	5	34.60
Life Saving Station	1	1.00
Lodging House	1	5.00
Lumber Camp	5	30.00
Refugee or Mississippi Valley	15	83.50
Mountain	21	105.52
Pioneer	77	269.45
Prison	282	1,170.24
Free Tract	6	16.36

LYNCHING

"The year 1926 was a great shock in the campaign of the churches to make America a 'lynchless land.' Many church leaders recognize the increase in the number of victims in 1926 as a direct challenge and are redoubling their efforts to arouse public opinion to stop mob murder in America. There was a total of 30 persons lynched in 1926, which is 13 more than in 1925 and 14 more than in 1924.

"The total number of states free of lynching in 1926 was 38, which was the same total as in 1925 and in 1924, and one fewer than the total number without any lynchings in 1923. The number of states in which lynchings still occurred in 1926 was 10; the same number as in 1925 and in 1924; the number having lynchings in 1923 was 9."—Federal Council's Commission on the Church and Race Relations.

Some Christians make a great deal of themselves and little of Christ, while others make a little of themselves and a great deal of Christ. When a person considers that he is growing little in the sight of the Lord, in reality he is finding the true grace and goodness of the God of mankind.—D. L. Moody.

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Get the women of your Church Society to take advantage of this summer offer and earn more than the usual amount of money. Buy a gross of 144 knives and with them we will send 1 doz. Premier Knife Sharpeners, Free. These can be sold for 35c each, thus adding a substantial amount to the money made on your knives. Send 20c for a sample sharpener or 15c for sample knife—35c for both.



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This is being done in Africa, China, India, by Native Evangelists and Bible Women, who are being supported for from 80c to \$2.00 a week, \$40 to \$100 a year.

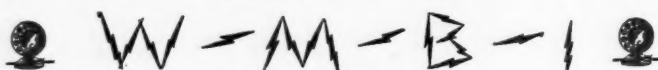
We put you in touch with these soul-winning workers under the missionaries of both denominational and undenominational societies. The missionary gives you a native worker under him who goes out into heathen villages and brings men and women to Christ as your "SUBSTITUTE." "Work twenty-four hours a day for God." Write to the

MISSIONARY PRAYER LEAGUE

473 Greene Avenue Brooklyn, N. Y.

For Free Literature

RADIO STATION



288.3 METERS

ONE YEAR OLD

On July 28 the radio station W-M-B-I celebrated its first anniversary. The Institute went on the air using its own equipment and its own call letters on July 28, 1926, and has been operating every day since that time.

In looking back over the year's activity we have much to be thankful for, for the Lord has used our messages over the air to the salvation of many souls, to the spiritual awakening and quickening to those who have already accepted Christ, and to calling many to the separated life for Him. There have been many prayers answered in response to requests which we have read over the air, and for all this we are very thankful. Another source of thanksgiving is the fact that the Federal Radio Commission made it possible for us to continue our broadcasting plans.

The number of listeners apparently is increasing steadily, and splendid opportunities are afforded for reaching many with the gospel message for the first time. Will you not join with us in a prayer of thanksgiving for the many blessings of the year just ended, and for the coming year that it may be more fruitful.

THE NEW AFTERNOON HOUR

We have just finished two months of the new afternoon broadcast, from 3:30 to 4:30 each week-day. It has been very enthusiastically received and there have been many definite and permanent results realized.

Monday afternoon is devoted to a program of stories of some of the old and standard hymns, and these have brought back memories as well as new inspirations to our listeners old and young.

Tuesday afternoon a feature known as "Radio Pictures," is being conducted and verbal pen sketches are drawn of some of the Christian cartoons of Dr. E. J. Pace, the well known artist who illustrates spiritual truths. After the picture is described over the air, the application is made, and an unusual opportunity is thus given for the forceful presentation of some great evangelical or devotional truth.

Wednesday afternoon is the period known as "Decision Hour," and during this period an evangelistic message is given in song, testimony, and word. Some student of the Institute usually brings a five-minute testimony. Then the evangelistic messages are being given by members of the faculty

and student body. Those who have participated in this period are Mr. Joyce of the Practical Work Department, Mrs. Allison of the Practical Work Department, Donald Fraser of the student body, Evangelist Moser of the Extension staff, and others.

On each Thursday afternoon, some of the great sermons of the past century are reproduced, and the productions of such preachers as D. L. Moody, J. Wilbur Chapman, Arthur T. Pierson, Gypsy Smith, C. H. Spurgeon, and others are being broadcast. Also during this period there is that feature known as the "Information Bureau."

Friday afternoon is the "Home Hour," conducted by Mrs. McCord. This hour is devoted to the interest of Christian homes, and there are items of interest for mothers and children.

Saturday afternoon is the "Young People's Hour," and during this period the announcer is conducting "Plain Talks on Scripture Truths," a presentation in simple form of some of the great doctrines of the Christian faith, such as redemption, regeneration, justification, adoption, and other subjects which are so important to a thorough understanding of the Scriptures, and yet so little understood even by Christian people. The "Music Lesson" is the other feature in this period, during which a new song or chorus is taught to the radio audience, and they are asked to join with us in singing it.

On Tuesday, Wednesday, Thursday, and Saturday afternoons a part of the period is devoted to continued story reading. The first book to be read in this form was Elizabeth Knauss's story, *The Conflict*. From the number of letters and comments received, the idea of reading long stories of this nature in short installments over the air was very enthusiastically received. The second book read is Sidney Watson's *In the Twinkling of an Eye*.

SCHEDULE OF HOURS—August, 1927

Daily, except Sunday	7:00-7:40 A. M. 12:30-1:30 P. M. 3:30-4:30 P. M.
Sunday	3:30- 5:00 P. M. 6:00-8:00 P. M.
Monday	10:30-11:30 A. M.
Tuesday	10:30-11:30 A. M. 8:00-9:00 P. M.
Wednesday	10:00-11:30 A. M. 8:00-9:00 P. M.
Thursday	10:30-11:30 A. M. 7:00-9:00 P. M.
Friday	10:30-11:30 A. M. 8:00-9:00 P. M.
Saturday	10:30-11:30 A. M. 8:00-9:00 P. M.

We are now broadcasting on a frequency of 1140 kilocycles (263 meters) and are sharing time with Radio Station WJAZ located at Mount Prospect, Ill.

SPECIAL FEATURES

7:00-7:40 A. M. Every week day. Morning Family Worship. The following will take part: August 1-6, Rev. C. H. Benson, Director of the Christian Education Course, and Associate Editor of the Moody Monthly; August 8-13, Mr. Wendell P. Loveless, Program Director and Chief Announcer; August 15-20, Mr. Edw. M. Kettleson, Assistant to the Publication Manager; August 22-27, Mr. John L. Meredith ("Uncle John").

3:30-4:30 P. M. Every week day. "Radio Pictures," book reading, "Christian decision hour," information bureau, great sermons.

RADIO SCHOOL OF THE BIBLE: The courses conducted in this school have been suspended for the month of August. Special speakers will be arranged for these hours.

DR. GRAY'S HOUR OF BIBLE EXPOSITION: Sunday afternoon 3:30-5:00.

Sunday, 6:00-8:00 P. M.—Request hour of music, together with children's K. Y. B. Club conducted by Miss J. M. Redpath, Assistant Supt. of Women.

Monday, 10:30-11:30 A. M.—Missionary talk by Mr. John R. Riebe, Assistant Director of the Missionary Course.

Wednesday, 10:00-11:30 A. M.—Special request program for shut-ins.

Thursday, 7:00-9:00 P. M.—Special feature programs of music, choruses, orchestras, instrumental and vocal solos.

Saturday, 10:30-11:30 A. M.—Music, devotional talks.

Address all communications to

Radio Dept. The Moody Bible Institute, 153 Institute Place,
Chicago, Ill.

Phone, During Broadcasting Hours—Diversey 3420, Other
Hours—Diversey 1570

THE INFORMATION BUREAU

Because of the many requests for important facts concerning the life and work of the Moody Bible Institute, there has been inaugurated a feature each Thursday afternoon known as the "Information Bureau." This is presented in the nature of an informal dialogue between Mr. A. G. Olson, assistant to Mr. Gaylord, the Business Manager, and W. P. Loveless. There have been many details of interest covered in these dialogues, such as the founding of the Institute forty years ago, the early days of the work, a description of the early plan of government, also the first Board of Trustees. Then this has been carried forward to the present activities of the Institute, such as the number of students enrolled, the method of enrolment, the courses offered, and many other interesting and important facts. It is our hope that in this Information Bureau feature we may make many new friends for the work, as well as inform other listeners who are not thoroughly familiar with our purpose.

Moody Bible Institute Monthly

ECHOES FROM THE YIDDISH PROGRAM

For the past several months a service in Yiddish has been conducted for twenty minutes each Friday night during the latter part of the eight to nine o'clock hour. Many Yiddish people in the Chicago district have therefore had an opportunity to hear the gospel message for the first time, and many also have listened to it in their homes over the radio who would not dare to enter a Christian church. There have been many interesting results of this broadcast, and the most recent is in the form of a letter from one of our students, which we are presenting verbatim:

"Dear Mr. Loveless:

"Pray for the peace of Jerusalem, they shall prosper that love thee." "To the Jew first." Sunday a week ago I was on Maxwell Street distributing Jewish literature. I was privileged to have personal dealings with one Jewish man about his relation to Christ. He told me that he had been listening to the Yiddish services over the radio every Friday night. He was willing to listen to the gospel, and accepted a Gospel of Matthew in Yiddish.

"He inquired for the speaker over the radio and could hardly believe that he was an honest converted Jew. He went on to say that Mr. Birnbaum knew the Bible better than all the rabbis put together. Another young man whom we met in that district is also listening in. Thank God for the Yiddish services over the W-M-B-I. "Therefore, 'keep up the song of faith.' 'Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that you labour is not in vain in the Lord.'"

"Sincerely yours in Him,

"Clemens A. Wahl,
Student."

THE ANNOUNCER'S DESK

Wendell P. Loveless

Somebody placed these two verses on my desk recently, and they did me so much good that I am passing them on to you:

"Said the robin to the sparrow,

"I should really like to know
Why these anxious, nervous people
Rush about and worry so."

"Said the sparrow to the robin,
'Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me.'"

This is vacation time, and here in the Radio Department we are trying to get along as best we can with the department sadly depleted as to secretaries, stenographers, and what-not. Did you ever notice how little some folks are appreciated until you have to get along without them?

One of the finest ladies quartets which we have ever heard, gave an hour's program over the air from this station recently. It was the ladies quartet from the North Side Swedish Mission Church of Chicago. Not only have they developed remarkable harmony, musically, but they are personally of deep spiritual vision and sing the gospel message with power. Another unusual ensemble of women's voices is the ladies' quartet from the Olivet Baptist Church (colored), who have twice given programs over W-M-B-I.

We have had some great letters recently from those who have been spiritually blessed by the programs. We repeat what we have said on many occasions before; we shall greatly appreciate your prayers that this work may be the means of winning many men and women, boys and girls to Christ.

THE OPERATOR'S PANEL

L. H. Greer

Radio Vacations



When leaving a radio receiver out of operation for a couple of weeks, it would be advisable to have the storage battery fully charged until the specific gravity is approximately 1.280. It should then be placed in a cool dry place, thus preventing the electrolyte from evaporating.

If a lightning arrester is not already installed, disconnect the antenna and ground wires from their respective terminals, and twist the two wires together. This protects the receiver from the danger of high voltages that may be picked up in the antenna during an electric storm.

Wires leading from the set to the electric light sockets, which are connected to a "B" battery eliminator or trickle charger in the receiver, should be disconnected. The radio can be left indefinitely in this condition without the slightest danger to the receiver.

Testing Headsets and Loud Speakers

Headsets and loud speakers may easily be tested for an open circuit by touching the contacts momentarily across the terminals of a battery. If a loud click is heard, it will indicate a complete circuit. The phones may be weakened by a sudden jar or dropping on the floor, causing a demagnetization of the small magnets and weak signals from the set will be the result.

Head phones and loud speakers should be connected so the current passing through the windings reinforce or aid the fields of the small iron magnet upon which the winding is placed. The positive lead is always distinguished by the red colored thread woven into the phone cord. The correct polarity is always determined by reversing the head set or loud speaker connections several times until the greatest signal strength is noticed.

MISSIONARY DEPARTMENT

(Continued from page 582)

fact that Catholics in their schools were teaching dogmas of the church opposed to the constitution by which they were trying to undermine the Government.

"In order to keep the laws of the country, the Protestants of Mexico are endeavoring to reorganize their schools on a new basis. The Government permits the holding of school property through the organization of a 'Foundation.' This is a Mexican corporation composed of men and women, foreign or native, which will meet annually to elect the boards of managers for the various institutions of learning of the church. Both the Department of Interior and the Attorney General have approved of this plan and the Department of Education has approved of the Foundation as a permanent board."

FAITH

Life at best is short,
We pause awhile sometimes and try to understand:

A tear today and tomorrow a smile:
Yet—we trust

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